

VOL. LXXVI MARCH 1971

Prabuddha Bharata

OR

AWAKENED INDIA

ARISE, AWAKE, AND STOP NOT TILL THE GOAL IS REACHED



ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS

GIVE US STRENGTH

Thou who art Power, fill me with power.
Thou who art Valour, infuse valour into me.
Thou who art Strength, give me strength,
Thou who art the Vital Essence, endow me with vitality.
Wrath (against wrong) art thou, instil that wrath into me.
Thou art Fortitude, fill me with fortitude.

—SHUKLA YAJURVEDA, XIX 9.

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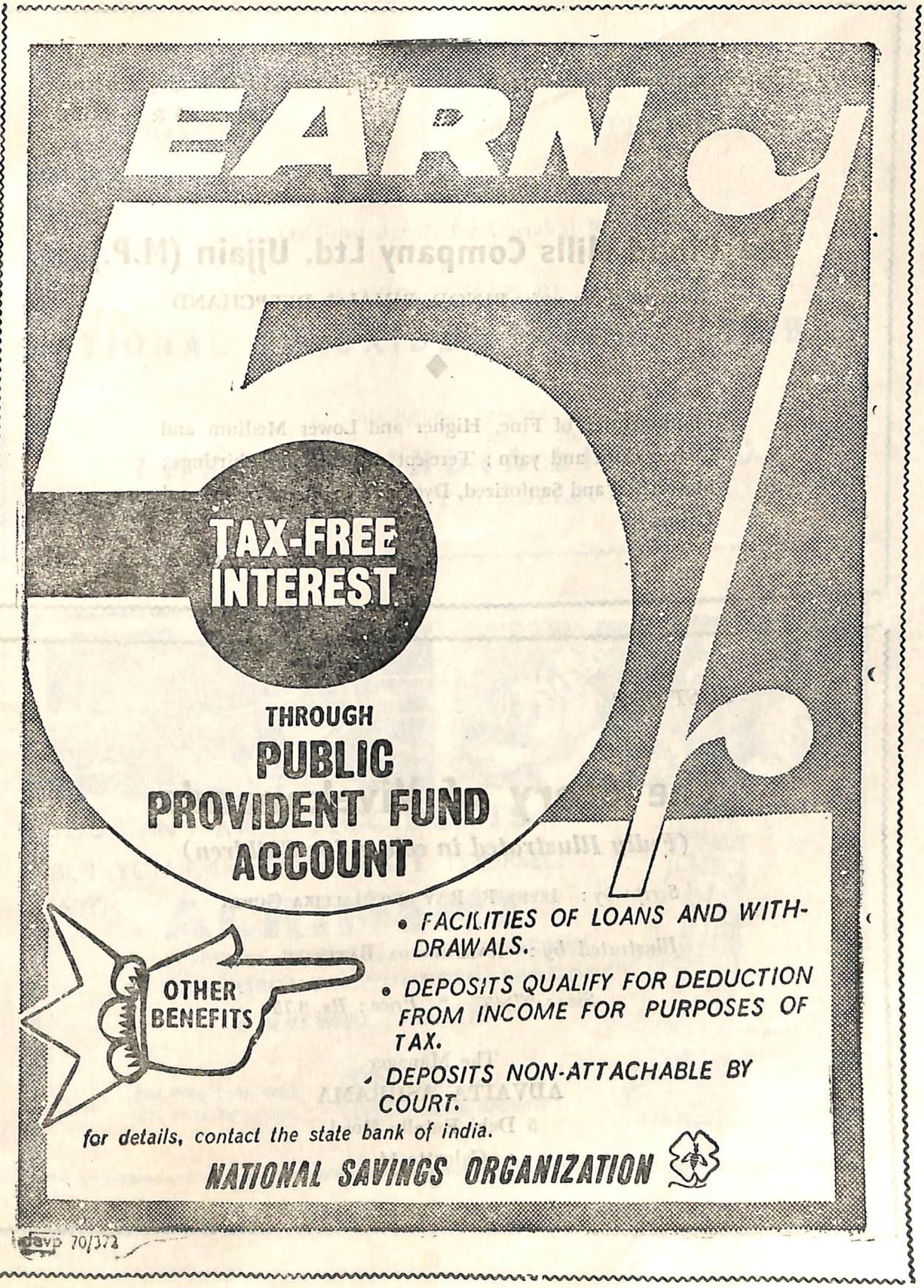
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Sketches by Sri Ramakrishna
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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Prabuddha Bharata

VOL. LXXVI MARCH 1971 No. 3

Arise! Awake! And stop not till the Goal is reached.

SRI RAMAKRISHNA ANSWERS

Question (asked by a devotee): 'How can I develop love for God?'

Sri Ramakrishna: 'Repeat His name, and sins will disappear. Thus you will destroy lust, anger, the desire for creature comforts, and so on.'

Question (asked by a devotee): 'How can I take delight in God's name?'

Sri Ramakrishna: 'Pray to God with an yearning heart that you may take delight in His name. He will certainly fulfil your heart's desire.'

So saying, Sri Ramakrishna sang a song in his sweet voice, pleading with the Divine Mother to show Her grace to suffering men:

O Mother, I have no one else to blame:
Alas! I sink in the well these very hands have dug.
With the six passions for my spade,
I dug a pit in the sacred land of earth;
And now the dark water of death gushes forth!
How can I save myself, O my Redeemer?

Surely I have been my own enemy;
How can I now ward off this dark water of death?
Behold, the waters rise to my chest!
How can I save myself? O Mother, save me!
Thou art my only Refuge; with Thy protecting glance
Take me across to the other shore of the world.

He sang again:

What a delirious fever is this that I suffer from!
O Mother, Thy grace is my only cure.
False pride is the fever that racks my wasted form;
'I' and 'mine' are my cry. Oh, what a wicked delusion!

My quenchless thirst for wealth and friends is never-ceasing;
How, then, shall I sustain my life?
Talk about things unreal, this is my wretched delirium,
And I indulge in it always, O Giver of all good fortune!

My eyes in seeming sleep are closed, my stomach is filled
With the vile-worms of cruelty.
Alas! I wander about absorbed in unmeaning deeds;
Even for Thy holy name I have no taste, O Mother!
I doubt that I shall ever be cured of this malady.

Then Sri Ramakrishna said: '"Even for Thy holy name I have no taste." A typhoid patient has very little chance of recovery if he loses all taste for food; but his life need not be despaired of if he enjoys food even a little. That is why one should cultivate a taste for God's name. Any name will do—Durga, Krishna, or Siva. Then if, through the chanting of the name, one's attachment to God grows day by day, and joy fills the soul, one has nothing to fear. The delirium will certainly disappear; the grace of God will certainly descend.

'"As is a man's feeling of love, so is his gain." Once two friends were going along the street, when they saw some people listening to a reading of the *Bhagavata*. "Come, friend", said the one to the other. "Let us hear the sacred book." So saying he went in and sat down. The second man peeped in and went away. He entered a house of ill fame. But very soon he felt disgusted with the place. "Shame on me!" he said to himself. "My friend has been listening to the sacred word of Hari; and see where I am!" But the friend who had been listening to the *Bhagavata* also became disgusted. "What a fool I am!" he said. "I have been listening to this fellow's blah-blah, and my friend is having a grand time." In course of time they both died. The messenger of Death came for the soul of the one who had listened to the *Bhagavata* and dragged it off to hell. The messenger of God came for the soul of the one who had been to the house of prostitution and led it up to heaven.

'Verily, the Lord looks into a man's heart and does not judge him by what he does or where he lives. "Krishna accepts a devotee's inner feeling of love."'

Question (asked by a Brahmo devotee): 'How can one realize God?'

Sri Ramakrishna: 'By directing your love to Him and constantly reasoning that God alone is real and the world illusory. The aswattha tree alone is permanent; its fruit is transitory.'

Question (asked by a Brahmo): 'We have passions like anger and lust. What shall we do with these?'

Sri Ramakrishna: 'Direct the six passions to God. The impulse of *lust* should be turned into the desire to have intercourse with Atman. Feel *angry* at those who stand in your way to God. Feel *greedy* for Him. If you must have the feeling *I and mine*, then associate it with God. Say, for instance, "My Rama, my Krishna." If you must have *pride*, then feel like Vibhishana, who said, "I have touched the feet of Rama with my head; I will not bow this head before anyone else."'

ONWARD FOR EVER!

There is a sage in India, a great Yogi, one of the most wonderful men I have ever seen in my life. He is a peculiar man, he will not teach any one; if you ask him a question he will not answer. It is too much for him to take up the position of a teacher, he will not do it. If you ask a question, and wait for some days, in the course of conversation he will bring up the subject, and wonderful light will he throw on it. He told me once the secret of work, "Let the end and the means be joined into one." When you are doing any work, do not think of anything beyond. Do it as worship, as the highest worship, and devote your whole life to it for the time being. Thus, in the story, the Vyadha and the woman did their duty with cheerfulness and whole-heartedness; and the result was that they became illuminated, clearly showing that the right performance of the duties of any station in life, without attachment to results, leads us to the highest realization of the perfection of the soul.

... Let us work on, doing as we go whatever happens to be our duty and being ever ready to put our shoulders to the wheel. Then surely shall we see the Light!

Vivekananda

PRAYER: ITS PERSPECTIVE AND POWER

I

If you walked down the street of any major town in the world and asked the first ten persons you met, 'Do you want to be ignorant?' 'Do you like to be miserable?' 'Do you wish to die?', the invariable reply in every case would be an emphatic 'No'. But if you scrutinized their daily lives, you would usually find that they are involved in such activities and actuated by such aims as will render them ignorant and miserable, and ultimately lead them to the 'inevitable' end, death. This is certainly an agonizing paradox.

'Men are born; they suffer; they die.' In these words, according to a tale told by Anatole France, a wise man once summarized all the history of mankind. In fact, that is only part of the history of man. The other part, and the more important one, is his unabated search for knowledge, happiness, and immortality.

This primordial and pertinacious search is a characteristic that the space-age man shares with the stone-age man. Strangely enough, both types have adopted the same self-defeating means and measures for accomplishing the desired ends. The search for perennial happiness, light, and life on the physical and intellectual planes has always ended in a heart-rending fiasco. Dismayed at such stunning failures, man pauses and asks, 'What, then, are the right means?' That is the beginning of inner awakening.

Man may be viewed as a purely physical being. Then he will live like birds and beasts and share their fate. He may be viewed as a psycho-physical being. Then he will be a rational ape, inventing suicidal engines of destruction, and possessing the privilege, not shared by the apes, of going insane. Again, man may be viewed as a

spirit inhabiting the psycho-physical abode. Then we can account for his restless and ancient quest for happiness, knowledge, and deathlessness. Eternal existence, awareness, and bliss are the very nature and texture of the spirit. And hankering for the Eternal is a spiritual hankering and can be satisfied in a spiritual way only. 'The Creator has given us souls equal to all the world,' said a philosopher, 'and yet satiable not even with a whole world.' Says Śrī Kṛṣṇa: 'Having got into this world of evanescence and misery, worship Me.' What is this 'Me'?

II

The subatomic and the antimatter world of the physicist, the galactic and extra-galactic immensities of the cosmologist, the molecular and cytological vistas of the biologist, and the fathomless psyche of the psychologist have made man gaze and gasp in awe of a mystery that defies all attempts at disrobing. Man, despite all claims of so-called scientific conquests, is reduced to the naive state of a tiny tot picking parti-coloured pebbles on the shores of that infinite mystery. The microcosmic and the macrocosmic worlds have completely engulfed the midget that is the human mind.

Speaking about this mystery and the origin of true religious consciousness, Dr. Albert Einstein, the physicist of relativity-fame, says in *I Believe*:

> 'The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness.' [1a]

These words could very well have come from a man of religion, save the clause about fear. It is perhaps the Semitic background of Einstein which makes him tag on the fear-clause to this very wise statement. Fear is not always coupled with religious insight but love and wonder are. That Mystery—which we can safely designate as Truth or God—exists, manifests Itself as the highest wisdom and is radiantly beautiful or blissful. A man who wants to become really wise, happy, and immortal must seek It, establish contact with It, and realize his oneness with It.

Said Swami Vivekananda in his 'Paper on Hinduism' read at the Chicago Parliament of Religions:

> 'Then alone can death cease when I am one with life, then alone can misery cease when I am one with happiness itself, then alone can all errors cease when I am one with knowledge itself; and this is the necessary scientific conclusion.' [1]

III

'Man stands between two infinities,' remarked Bertrand Russel, 'the infinitely small and the infinitely big.' He forgot to add—or, rather he would not—that this man in the middle is himself the infinity, wonderingly looking into the two others, which he encompasses. Because he is himself a part and parcel of that stupendous Mystery, he, as it were, seeks to rejoin It. The little, limited personality must expand till it is coextensive with that which is omnipresent.

In his ignorance man has forgotten his organic relation with God. In his spiritual isolation he is like a bubble of air caught under a mass of water and striving to rejoin

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1a *I Believe* (George Allen & Unwin Ltd., London, 1952), p. 72.

1 *Complete works*, Vol. I (1962), p. 14.

the vast atmosphere above. He is like a drop of water separated from the ocean, its home, and struggling to run down to it. He is like a spark from a raging fire, separated and almost bereft of heat and glow, wanting to fall back into the blaze. All human endeavours and adventures are the various expressions of the soul's strivings to get back to its eternal home, namely God.

God is like a boundless reservoir of infinite strength, wisdom, bliss, and perfection. Just as a man who wants to irrigate his field should cut a channel to connect it with the reservoir, so a man who wants eternal life and joy should link himself up with God. To employ another analogy: A house to be illuminated is to be connected suitably with the powerhouse. So is a man, seeking eternal light, to establish contact with God.

Thus, prayer is the means by which we can establish contact with God who is the embodiment of knowledge, truth, and bliss, and draw from Him the spiritual sustenance to nourish the soul.

'Prayer' in our minds is usually associated with 'a mere exercise of the words of the ears', 'a mere repetition of empty formula', and with a certain amount of monotony. But according to those who have correctly understood and practised it, prayer is 'inward communion' or a rapport of the soul with the Oversoul.

Says Auguste Sabatier, a liberal French theologian:

> 'Religion is an intercourse, a conscious and voluntary relation, entered into by a soul in distress with the mysterious power upon which it feels itself to depend, and upon which its fate is contingent. This intercourse with God is realized by prayer. Prayer is religion in act; that is, prayer is real religion. ... Religion is nothing if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life. This act is prayer, by which term I understand no vain exercise of words, no mere repetition of certain sacred formulae, but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence—it may be even before it has a name by which to call it.'[2]

Another precise definition of prayer comes from the pen of the noted scientist, Dr. Alexis Carrel:

> 'Prayer should be understood, not as a mere mechanical recitation of formulas, but as a mystical elevation, an absorption of consciousness in the contemplation of a principle both permeating and transcending our world.'[3]

Yet another remarkable passage explaining prayer comes from Evelyn Underhill, the famous writer on mysticism:

> 'Prayer means turning to reality, taking our part, however humble, tentative and half-understood, in the continual conversation, the communion, of our spirits with the Eternal Spirit; the acknowledgement of our entire dependence, which is yet the partly free dependence of the child. For Prayer is really our whole life toward God, our longing for Him, our "incurable God-sickness," as Barth calls it, our whole drive towards Him. It is the humble correspondence of the human spirit with the Sum of all Perfection, the Fountain of Life.'[4]

These three statements, coming as they do from thoughtful and responsible persons, deserve to be deeply reflected upon if we wish to steep ourselves in the true spirit of prayer.

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2 Abridged and quoted by William James: *Varieties of Religious Experience*, (Collier Books, New York, 1967), p. 361.

3 *Man The Unknown*, (Hamish Hamilton London, 1937), pp. 143-4.

4 *The Spiritual Life*, (Hodder and stoughton, 1937), p. 61.

IV

Prayer can be broadly classified as mental and oral.

If prayer is understood in the sense of the soul's communion with God, then thought becomes a necessary intermediary. Our mind is generally outgoing and full of the impurities of desires and passions. Because it is desire-laden, the mind is unsteady.

One important psychological fact is that the mind takes on the colour of the thoughts it feeds upon. What is conscious now is unconscious a little while later. The heavy silt of impurities accumulated in the unconscious has been slowly and assiduously gathered by us, thought by thought. This silt has given its 'colour' to our mind and personality. There is no easy way to clear this silt. We talk of 'brainwashing'. It is not washing in the literal sense of washing a linen. Thoughts are the liquid one has to use to wash the brain. If by constantly dwelling on objects of desires the mind has become greedy and carnal, then, by making it persistently dwell on God and divine attributes, we can make it calm and spiritual.

So, then, mental prayer consists in silently concentrating the mind on the form and attributes of God. Śrī Rāmānuja, the philosopher-saint of Southern India, says that God is 'the great ocean of innumerable blessed qualities'. We can take up any quality that appeals to us, e.g. purity, compassion, beauty, or love, and think of it. Then we begin to clear up the subconscious lumber. The restless morbid mind gradually becomes steady and pure. The inner cleavage and conflict disappear. New energy and felicity well up from within us. We become changed persons.

V

Oral prayer is the familiar form of prayer in which we make use of words and verses, psalms and hymns, to commune with God. It may be a step below mental prayer but is a necessary preparation for the majority of us. We should take care to see, however, that the mind remains where our words are. 'Only,' as Gandhiji warned, 'whatever be the form, let not the spirit wander when the words of prayer run on out of your mouth.' [5]

This form of prayer can be conveniently studied under four separate groups: Petitionary, Illuminatory, Laudatory, Universal or Unselfish. There are alternatives to this grouping depending on the writer's convenience.[6]

Petitionary Prayer:

Man in his trials and privations looks up to God for intervention, and beseeches for help and fulfilment. Whether such appeals for divine help are answered or not is beside the point. This form of prayer, however, betokens a very rudimentary understanding of God. Oftentimes, these supplications spring from gross selfishness, and are ridiculously childish. A good specimen of such petitionary prayers is found in the 'Goncourts' Journal'. A rich old man is reported to have prayed every night: 'O Lord, let not phlegm accumulate in my lungs; let the little flies not sting me; let me live long enough to pile up another hundred thousand francs; let the emperor not be overthrown so that my government securities may rise, and let the rise in Anzin coal shares be maintained.'

Though God is sometimes compared to the 'Kalpavṛkṣa' or 'the Wish-yielding tree', He, unlike the mythical tree, seems to exercise discretion in responding to our prayers. Once in a way, to teach us sobering lessons and to have a little fun, He seems to grant our myopic petitions. We

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5 'A Discourse on Prayer', *Young India*, 23-1-1930.

6 Vide: Aldous Huxley, *Perennial Philosophy*, (Harper and Row), p. 219.

are no doubt jubilant. But, what appears to be pleasant turns out to be poisonous. We rend our hair and gnash our teeth, curse ourselves and God too for the desire and its fulfilment!

Even the petitionary devotee is not condemned by Srī Kṛṣṇa in the *Bhagavad-gītā*. He is noble, indeed, He says. That is because men by constitution and circumstance feel desperately helpless. Whom else they could approach for help if not God? But while praying to God they should learn to leave the actual fulfilment of the entreaty to His all-knowing Will: 'O Lord, I am helpless and forlorn. It is You I can appeal for succour. *If it be Thy will,* may I be rescued from this difficulty.' Their devotion will soon leave behind its materiality and become sublimated.

Illuminatory Prayer:

Just as an ordinary man wants God's help in worldly matters, a spiritual aspirant seeks divine aid in spiritual matters, for inner purification and enlightenment. Here also we find an element of petitioning. But when we implore God for purity, devotion, dispassion and knowledge, the prayer ceases to be 'petitionary' in the customary sense. 'The desire for Bhakti is no desire at all,' Sri Ramakrishna used to say. Desires bind a man firmly to body and the world but Bhakti liberates him from all bondage.

God is the sole source of purity, knowledge, and bliss. If we want to be purified and illumined inwardly, we have to think of and pray to Him. He is the holiness of the holy men and the teacher *par excellence*.

The Vedic Gāyatrī is a fine example of the prayer for illumination:

> 'Let us meditate on the worshipful glory of the Radiant Being (who illumines everything). May He guide our understanding.'[7]

An uncommon feature of this prayer is the collective consciousness behind it. God is to guide not 'my understanding' alone but 'our understanding'. It is a prayer as much for others as it is for oneself.

Another exquisite example of this type of prayer is found in the *Yajur-Veda*:[8]

> 'From the unreal, lead me to the Real;
> From darkness, lead me to Light;
> From death, lead me to Immortality.'

Laudatory Prayer:

An enormous portion of hymnody of any religion consists of this class of prayer. There is in the human heart something which resonates to the finger-touch of the sublime and the beautiful. Just as the sunrise on the seashore or the sundown glow on the snow-peaks stirs our hearts to joy and song, the vastness, beauty, and sublimity of God move devotees to psalms and songs in glorification.

If a man sings of a sunset or a scenery, no inner transformation may ever take place in him. But the case with singing the glory of God is different. God's glory has the power to purify the mind and charge it with strength, elevation, and ecstasy. The annals of world religions abound in instances of saints who by devoting themselves solely to hymns and canticles, became illumined and perfected. The compositions of some of them are instinct with a transforming power.

Universal Prayer:

This is the spontaneous outpouring of a soul which feels for the good of all living beings in the whole universe. One need not be even a believer to use this form of prayer. From the highest illumined sage, oblivious of his own ego, to the agnostic and the atheist, all can use this form of prayer. It inspires unselfishness, purifies the soul,

[7] *Ṛg-Veda*, 3.62.10.

[8] Śatapatha Brāhmaṇa, 14.4.30.31.

brings inner and outer harmony, and tears down the prison-walls of egoism. The Buddhist scriptures and the Hindu hymnology contain many examples of which we give only two here.

> 'May all be freed from dangers. May all realize what is good. May all be actuated by noble thoughts. May all rejoice everywhere.'

> 'May the wicked become virtuous. May the virtuous attain tranquillity. May the tranquil be free from bonds. May the freed make others free.'

VI

Someone may rightly question: 'Ours is not a praying society; ours is a progressive society. Why pray?' Or 'Prayer makes a man individualistic and asocial. Why resort to it?'

Progress sure there is at present, but at what cost? What a Pandora's box of plagues and problems has progress unlocked? Progress has robbed man of sleep and turned social life into a nightmare. It has spawned and suckled mental ills, crime, and cruelty unsurpassed by any previous epoch. Surely it is a strange kind of 'progressive society' whose city-streets are more dangerous than tropical jungles. In the name of such a society, the individual is ground to dust and his spiritual dimension completely ignored. Is it to be wondered at that a terrible revulsion, unheard of in history, has burst upon this society? As Dean Inge once wrote, civilization is a disease which is invariably fatal.

If progress shatters man, prayer makes him whole. If progress crushes the individual and corrupts society, prayer exalts the individual and cleanses society. Prayer reconciles a man to himself and integrates him with the society. A man of prayer, because he stands on a universal principle, will be at peace with himself and the whole world.

In conclusion and as a final answer to the questions raised, we like to quote the words of a notable writer who compares the man of prayer or the contemplative to the tree,—which silently works to keep the oxygen-balance in the atmosphere—and to the neutron—a chargeless fundamental particle through which flows out the cosmic energy. He says:

> 'Such is the contemplative: He is the tree which stands still and therefore seems an escapist from the busy rush of the energy-consuming world. He manufactures silently and invisibly the breath of life. If the supply failed for a minute in the lungs of the men who use the breath with which he supplies them to dismiss him as a useless encumberer of the ground, all human life must gasp, suffocate and collapse. He is the neutron which because it has no charge, because it is completely empty of self-will or personal motive, can admit into the stresses and confusions of time the unwearying sustenance of eternity.'[9]

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[9] Gerald Heard, *Preface to Prayer* (Harper and Brothers, New York, 1944), pp. 163-4.

> Blessed is the mind which, praying without distraction, acquires ever greater longing for God.
>
> Blessed is the mind which, during prayer, is drawn neither to the material nor to possessions.
>
> Blessed is the mind which, during prayer, is insensible to all things.
>
> —St. Nilus of Sinai

LETTERS OF A SAINT

The Lord My Refuge

Kankhal
27.7.1914

Dear—,

I duly received your letter dated 5th Sravana[1] and noted the contents. Now I see that it was not you alone who did not receive my last letter, but none of those to whom I wrote on that day did. So the trouble must have originated at this end. However, henceforth I shall be particularly careful to see that such a thing does not happen again. As a matter of fact, quite a few important things were written in my last letter. Anyway the Lord's will has prevailed. Let me now try to reply to your letter on hand.

You have quoted the words *'Karmayogastu Kāminām'.*[2] Karma Yoga is prescribed for those who have desires', and asked what kind of Karma is this ? In the first place we notice the word *Kāminām* is used, which means, for those who have desires. This implies that those who have desires cannot do desireless work (*niṣkāma karma*). Their work will necessarily be associated with desire (*sakāma*), but on that account it need not necessarily be full of blemish. If such work is not approved by the scripture or if it is dishonest, then alone is it blemished. Those who have very strong desires for enjoyment, must perform work motivated by desires (*sakāma karma*) for the fulfilment of their desires. They will not even be able to grasp properly the precepts about desireless work. This is why the scriptures enjoin on them work associated with the desire. It is not that the *Gītā* has enjoined only desireless work. It has also prescribed work associated with desire, in such verses as, *'Sahayajñāh prajā sṛṣtva'* [3] etc.

The moot point is this: what can mere precepts accomplish ? And are precepts of one kind only ? You will notice that for aspirants of various degrees of competency various precepts are given. That precept which a person is competent to follow appeals to him and he also derives benefit by following it with faith. That is why the Lord teaches:

स्वे स्वे कर्मण्यभिरतः संसिद्धि लभते नरः ।[4]

Through the performance of work for which one is competent, one has to bring about the preponderance of sattva in one's nature—this is the pur-

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1 Name of a month in the Bengali calender, corresponding to July-August.

2 From a verse in *Śrimad Bhāgavatam,* XI. 20.7.

3 The reference here is to the verse:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ।। गीता, ३।१०

'The Prajapati, having in the beginning created mankind together with Yajna (Sacrifice) said, "By this shall you multiply : this shall be the milch cow of your desires".' III.10

4 'Devoted to his own duty, a man attains the highest perfection.' *Gītā,* XVIII.45

port of the scriptures. Some scope for enjoyment must be provided for the nature in which there is a strong desire for enjoyment. Such a person's desire for enjoyment will never be set at rest through mere compulsive precepts. But along with enjoyment (of desired objects) it is very important to discriminate between the real and the unreal, for satiety cannot be attained through sense-enjoyment. The more one enjoys the more the desire for it increases, like fire fed with melted butter. Therefore, one also needs to practise discrimination at the time of enjoying sense-objects. This done, in the course of time one may have the awakening of spiritual consciousness through the practice of discrimination as happened in the case of king Yayāti.[5]

Of course, desireless work should be aimed at, but this just cannot be done by physical force. Really speaking, there cannot be any desireless work at all. No one, indeed, becomes desireless without attaining spiritual knowledge (*Jñāna*).

(When we speak of) the performance of desireless work before the attainment of spiritual illumination, that means—to desire God is synonymous with desirelessness (*Akāmo, Viṣṇukāmo vā*). In other words, the work that is done for the realization of God, is characterized as desireless. Sri Ramakrishna used to say: desire for *bhakti* is not to be counted a desire (just as) hinche[6] greens are not to be counted as greens, sugar candy is not to be counted as a sweet, the sour of lemon is not to be counted as sour. That is to say, the desire for devotion does not become a cause of bondage. Likewise, work done desiring the realization of God, is desireless work. Truly speaking, only the men of spiritual illumination can perform desireless work, for only in them have all desires been destroyed by knowledge. No one but the man of illumination (*Jñāni*) has the power to perform desireless work. However, as I have said

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5 This story occurs in the *Ādi-parvan* of the *Mahābhārata*: Yayāti, son of King Nahuṣa, was a celebrated king of the Lunar race. He married Devayānī, daughter of Śukra, the preceptor of the Asuras. But Yayāti fell in love with Śarmiṣṭhā, a maid-servant of Devayānī. (Śarmiṣṭhā was in fact the daughter of Vṛshaparvan, the king of the Asuras who had asked her to be Devayānī's maid-servant as a recompense for her (Śarmiṣṭhā's) insulting conduct towards Devayānī on a previous occasion). Aggrieved at this Devayānī went to her father and complained against her husband. Her father, Śukra, cursed Yayāti with premature infirmity and old age. Yayāti, however, propitiated Śukra and obtained from him permission to transfer his decripitude to any one who would consent to take it. He asked his five sons, but all refused except Puru, the youngest. Yayāti accordingly transferred his infirmity to Puru, and, once more in the prime of youth, passed his time in the enjoyment of sensual pleasure. This, so the story goes, he did for a thousand years; yet his desire was not satisfied. At last, with a resolute act of right discrimination, he renounced sensual life, restored youth to Puru, and, having made him successor to the throne, repaired to the forest to lead a spiritual life and meditate upon the Supreme Spirit. Yayāti stated the revelation that changed his life (though not before ten centuries of enjoyment had elapsed) in these words of wisdom: 'Desire is never satisfied through the enjoyment of sense-objects; rather it increases all the more like fire fed by melted butter. This earth full of food-grains, gold, animals and women is not enough for (satisfying the desires of) even one person; hence desire should be renounced.' (*Mahābhārata, Ādi-parvan,* 85.12, 13).

6 A type of spinach which grows in plenty in the watery places of rural Bengal. It has a medicinal value.

before, work done for attaining spiritual knowledge, though accompanied by the desire to attain knowledge, is to be regarded as desireless work.

Discerning the nature of work (karma) is a very hard task. So the Lord said: 'The nature of karma is inscrutable.'[7] 'Even sages are bewildered, as to what is action and what is inaction,'[8] etc. And so our Master (Sri Ramakrishna) instead of getting involved in those intricacies, says, 'Mother, here is your action (*karma*), here is your inaction (*akarma*), (take them both) and give me pure devotion. Here is your vice, here is your virtue, (take them both) and give me pure devotion,' and so on. No one else taught in such a manner such a simple method—so easy and suitable for all—of realizing God. As the cow swallows any kind of fodder when it is mixed with oil cake, so the Lord accepts all acts of adoration (*Karmopāsanā*) performed with devotion. What a wonderful hint has our Master given here! As Sri Ramakrishna taught that man attains spiritual fulfilment, if he can somehow offer everything to the Lord, regard Him as his own and direct all his thoughts and actions towards Him, so had Sri Kṛṣṇa repeatedly taught Arjuna in the *Gītā*.

यत् करोषि यदश्नासि यज्जुहोसि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥[9]

This undoubtedly is a matter for great regret that though we have received such simple and easy precepts, we cannot carry them out in life.

If one whose mind is involved in sense objects, performs work with desire according to the injunctions of the scriptures and practises his personal *dharma* (*svadharma*), then gradually his mind will be purified as a result of which he will attain desirelessness. This is why this process is called Karma-Yoga. This also explains why the injunctions of the scriptures are so highly valued :

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥[10]

These are the words of God. But if one can somehow surrender everything to the Lord, there is no more fear and worry. Also then one has not to be so much troubled with scriptures, and be in difficulty with too many details.

(*Contd. on p.* 94)

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7 गहना कर्मणो गतिः *Gītā* IV.17.

8 किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः । *Gītā* IV.16.

9 'Whatever you do, whatever you eat, whatever you offer in Sacrifice, whatever you give away, whatever austerity you practice, O Son of Kunti, do that as an offering unto Me. Thus shall you be freed from the bondage of actions, bearing good and evil results: with the heart steadfast in the Yoga of renunciation and liberated, you shall come unto Me.' (IX. 27-28)

10 'He who setting aside the injunctions of the scriptures, acts under the impulse of desire, attains not to perfection, nor happiness, nor the goal supreme.' *Gītā*, XVI. 23.



THE HIGHEST WORSHIP

SRI SANKARACHARYA

The eternal quest of man is for something higher than himself. In this search he has always felt an instinctive need of worship: worship of what he considers the Highest. How shall he worship?

Of course, by offering to God the very things he considers dear. In his attempt to worship, man begins by offering to his God things which he feels are the good things of life. But with the refinement of his faculties, he understands that these little things of the world are insignificant before the Highest, whose creation everything is. Thus the worshipper turns to offering his own mind and heart to Him, instead of material objects. And then he realizes that the Highest is beyond all external worship. It is to be realized 'in one form only for, It is unknowable and eternal' (*Br.* Up. IV, iv, 20). He sees the Highest as devoid of all limitations—immutable, untouched, beyond thought and word. The God who was denied in sense perceptions is finally perceived as all-pervasive Existence-Knowledge-Bliss. And the very acts of everyday life are transformed into highest worship.

The hymn of Śrī Śaṅkarācārya, the great prophet of non-dualistic Vedānta, rendered here depicts this highest worship in graphic terms. The last verse reminds us of the practical Vedānta for modern times, preached by Swami Vivekananda. In the words of his disciple, Sister Nivedita: 'No distinction, henceforth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life itself is religion.... To him (Swami Vivekananda), the worship, the study, the farmyard and the field are as true and fit scenes for the meeting of God with man, as the call of the monk or the door of the temple.'

परापूजा

श्रीमत्-शंकर-भगवत्पाद-विरचितम् ।

अखंडे सच्चिदानंदे निर्विकल्पैकरूपिणि ।
स्थितेऽद्वितीयभावेऽस्मिन्कथं पूजा विधीयते ॥१॥

THE HIGHEST WORSHIP

1. How is the worship possible when one remains in that state of oneness, which is Absolute without a second, and indivisible Existence-Knowledge-Bliss?

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम् ।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचामनं कुतः ।।२।।

2. Where can He who is all-pervading be invoked? Where can He in whom rests everything be seated? How to offer *pādya* and *arghya* (water for washing feet and oblations) to One who is transparent of *ācamana* (ceremonial sipping of water for purification) to One who is pure?

निर्मलस्य कुतः स्नानं वस्त्रं विश्वोदरस्य च ।
अगोत्रस्य त्ववर्णस्य कुतस्तस्योपवीतकम् ।।३।।

3. Of what use is offering of ablutions to One who is stainless and offering of clothes to One who fills the whole universe? There cannot be an offering of *upavīta* (sacred thread) to One who is devoid of lineage or caste.

निर्लेपस्य कुतो गंधः पुष्पं निर्वासनस्य च ।
निर्विशेषस्य का भूषा कोऽलंकारो निराकृतेः ।।४।।

4. How can perfume be offered to One who is ever untouched and of what use are flowers to One who is in need of no perfume? What for are ornaments to One who is free from all differentiations and what is decoration to Him who is formless?

निरंजनस्य किं धूपैर्दीपैर्वा सर्वसाक्षिणः ।
निजानंदैकतृप्तस्य नैवेद्यं किं भवेदिह ।।५।।

5. Of what use is your incense to the Untainted? What light can reveal Him who is the witness of all? What is your food-offering to Him who is contented in the bliss of Self alone?

विश्वानंदयितुस्तस्य किं तांबूलं प्रकल्प्यते ।
स्वयं प्रकाशचिद्रूपो योऽसावर्कादि भासकः ।।६।।

6. How can *tāmbulam* (betel leaves with spices usually offered after meal) be offered to One who makes the whole world happy? He is Self-effulgent and is of the nature of pure intelligence. He is the very illuminator of the sun and other luminaries.

प्रदक्षिणा ह्यनन्तस्य ह्यद्वयस्य कुतो नतिः ।
वेदवाक्यैरवेद्यस्य कुतः स्तोत्रं विधीयते ।।७।।

7. How is circumambulating possible to the limitless and prostrations to Him who is without a second? To what purpose is the composing of hymns for One who cannot be revealed by the dictum of the Vedas?

स्वयंप्रकाशमानस्य कुतो नीराजनं विभोः ।
अन्तर्बहिश्च पूर्णस्य कथमुद्वासनं भवेत् ।।८।।

8. He shines by Himself. How does He then need waving of lights? How can you ceremonially bid farewell to Him who permeates everything in and out?

एवमेव परापूजा सर्वावस्थासु सर्वदा ।
एकबुद्ध्या तु देवेशे विधेया ब्रह्मवित्तमैः ॥९॥

9. Verily, therefore, the Highest worship should be performed by the highest knowers of Brahman through the realization of oneness alone in all states and all times.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम् ।
पूजा ते विविधोपभोगरचना निद्रा समाधिस्थितिः ॥
संचारस्तु पदोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥१०॥

10. O Lord! You are my very soul and Girija (your consort) is my intellect; the vital forces my companions; this body is thy abode; various enjoyments are thy worship; sleep is Samadhi; all wandering is circumambulation; all speech is your adoration. In short, whatever as is done by me is thy worship.

(*Contd. from p.* 91)

May the Lord grant us good intention so that we may move on the path shown by him and easily attain boundless peace; so that we may not desire to drink the well water leaving aside the pure waters of the Ganga flowing in front of us. May the Lord fulfil our prayer!

I am extremely happy to learn that you have been experiencing joy due to the regular practice of *Japa* and other spiritual disciplines. My health continues as before, but I clearly feel greater physical weakness. I do not any more take *Chhatu.* (powdered barley). At night I take oatmeal. Some oil (medicated) and *makaradhvaja*[11] are there still left; I shall write to you when some more will be needed.

Here too we have had scanty rain; much more rain is needed. It will be as the Lord ordains. All else is satisfactory here. I shall be happy to be informed of your welfare now and then.

With my good wishes,

SRI TURIYANANDA

11 An Ayurvedic (Indian) medicine.

MEDITATION, ITS METHODS AND UTILITY

Swami Pavitrananda

> 'Meditation is the focusing of the mind on some object. If the mind acquires concentration on one object, it can be so concentrated on any object whatsoever.'
>
> 'There must be meditation. Meditation is the one thing. Meditate! The greatest thing is meditation. It is the nearest approach to spiritual life—the mind meditating. It is the one moment in our daily life that we are not material—the Soul thinking of Itself, free from all matter—this marvellous touch of the Soul.'
>
> —Swami Vivekananda

Nowadays many persons challenge the value of religion. Many persons believe that religion has served its purpose, that it has no more use. But this is not the whole truth. We find even in America that many persons are interested in the subject of meditation. So it is not a fact that people do not care for religion; many persons are seeking something.

Then, what is meditation? Those persons who have attempted to meditate, even out of curiosity, know full well how restless the mind can be. One is not aware, while busily engaged in one's daily duties, how restless the mind is. But when one sits quietly and tries to meditate, it is as if Pandora's box had all of a sudden been opened. One is surprised that there are so many things hidden in one's mind—in the subconscious, as the psychologists say.

Mind is like the surface of the ocean. On the surface of the ocean there are always waves; whether mountain-high waves or ripples, there are always waves. In the same way, there are always waves on the surface of our minds. What are those waves? They are the constant succession of thoughts arising in our consciousness. Why do those thoughts come that way? They indicate our desires—conscious desires, and also unconscious, subconscious desires. In the past, many desires arose in our minds. We could not fulfil most of them, and so they went underground, as it were. They are still there. All are there. And they begin to come to the surface the moment you even make an attempt to meditate. You cannot stop those waves of the mind. It is impossible to suppress them. But you can direct them. You can direct them in a particular way, into particular channels. They are something like the waters of an approaching flood. You cannot stop them, but you can channel them in a particular direction. When we do that with our minds, it is called meditation.

But what are those desires? How can we prevent new desires from arising? How can we make those desires which are already in the subconscious mind ineffective? All desires are not bad. There are desires which are pernicious, but there are also desires which are helpful.

To control our desires, we have first to live ethical lives. In that way we can at least control the pernicious desires that make an attempt to rise in our minds. It is extremely necessary that we try to live ethical lives. If we want to practise meditation we cannot afford to live wild lives, unregulated lives, victims of every impulse that comes along, good or bad. Sometimes baser impulses come. You cannot afford, in the name of freedom of thought, freedom of action, freedom of emotion, to allow your impulses, emotions and thoughts to run wild without any control. By not controlling them, you just foment them. Anything is good, you think; there is freedom of thought, so let us do whatever we

like. You can do that, but you will come to a dangerous pass.

Here I would not say what are the ethical virtues. I might say, do whatever you like ; but the moment you find that it gives you trouble, try to control that, don't go that way. Learn by your experience. There are different subtle arguments about ethics —what is right, what is good, and so on. People talk of 'situational ethics', judging what should or should not be done independently, according to situations. That means that according to the situation you can do anything you like. Yes, I leave it to you : whenever you find that a certain kind of behaviour creates trouble for you, try to go in the opposite direction. Then you will realize that certain kinds of behaviour are considered to be ethical because people have found through experience in their personal lives that these things conduce to their happiness. People who came to this world before us found out that certain modes of conduct are good, that is, helpful ; others are bad, or unhelpful. In this way traditions grew. And there are some standard attitudes and modes of conduct which are universally accepted as ethical virtues. But when you find it difficult to put them into practice, you want to intellectualize them away. You can do that, but you will not get peace of mind that way. You will not be able to control your mind, or meditate, or develop your spiritual life. That is the difficulty. The choice is up to you.

But how can one control inimical thoughts and desires when they come into the mind ? One general rule is, when undesirable thoughts and feelings come, just think of the opposite. That is the one general principle which is applicable in all circumstances. For instance, when you have the impulse to be angry, try to think of love. When you feel hatred for someone, try to think in terms of sympathy. Remember that even in that person is the divine, as much as it is within you. And remember that the hatred and anger that you see in others are simply the outer garments of the divine reality which is within everyone. So try to project sympathy, try to project love.

There is a very popular Buddhist teaching, from the *Dhammapada*—it is also found in Hindu scriptures—

> 'Conquer hatred by love ;
> Conquer niggardliness by generosity ;
> Conquer dishonesty by your overflowing honesty ;
> Conquer falsehood by your truthfulness.'

These practices are extremely helpful. In all religions, more or less, these things are taught. Christ put it very poetically :

> 'Love your enemies,
> Bless them that curse you,
> Do good to them that hate you,
> And pray for them which despitefully use you and persecute you.'

When you cannot do anything outwardly for those who are against you, just pray for them. This is so practical, so real. These are the basic ethical principles, I would say, of all religions. Mohammed said, 'Be free from malice from morn till night, from night till morning.' One can base one's whole spiritual life on the practice of this one ethical virtue.

There is a Buddhist meditation, also a Vedic meditation—in Buddhism there are very few things which do not come from the Upaniṣads : 'Send thoughts of goodwill to the east, to the west, to the north, and to the south.' There is nothing complicated about this. If you can practise it for a period, you will get great peace. If you can do it regularly for one year, I am sure your life will take a different turn. Of course, you must try to live these thoughts throughout the day. It won't do

to meditate on this idea and then forget all about it and behave in just the opposite way. You will find it difficult to put this into practice. It is easier to think about it for the time being, and even then other thoughts will come. But in spite of that, if you persist, I am sure that in the course of one year, perhaps much earlier, your outlook will become different, you will get tangible results. You will be more tolerant of others, you will have greater sympathy, you will have placidity of mind. When you have placidity of mind, then comes energy, then comes control of mind, then you get the requisite strength for meditation.

And you become cheerful. You see, one of the indications that one is progressing in spiritual life is cheerfulness. Blessed are the cheerful, taught Swami Vivekananda. Surely Christ meant the same thing when he taught —'Blessed are the pure in heart for they shall see God.' The first indication that you are progressing in your spiritual life will be cheerfulness; spontaneous, unalloyed cheerfulness, which is born of purity of heart.

Sometimes people criticize those who live spiritual lives. Because they are found to be cheerful, some people think they live idle, carefree lives. Once a swami of our order, a disciple of Ramakrishna, was travelling by train. He was a very unassuming person, not at all like Swami Vivekananda. As he was travelling, a rich and important-looking man said to him, 'You people live a luxurious, idle life. That is why you are so cheerful.' The swami replied, 'Well, why don't you come and join us? Our life is open to all. You are welcome to become one of us.' But such persons will not do that, they will just criticize. So, the first indication of spiritual progress is that one becomes cheerful. And that you can get even by this simple process of meditation, if you really want it.

But what is the purpose of your meditation? The purpose must be clear. Some want to meditate to get control of their minds, and at the same time want to enjoy the things of the world. They want to develop the power of concentration and then utilize that for the fulfilment of their worldly ambitions. No wonder many persons who try to meditate go wrong. They begin to see visions, they begin to feel God-consciousness! They feel the Kuṇḍalinī rising from one centre to another! No wonder! They lead a wild life and practise meditation haphazardly without getting any personal instruction. Some persons read all sorts of books and on the basis of them they begin to meditate. Naturally such persons go out of mind.

Once when I was new in this country, perhaps within a month of my coming, a young man who attended one of our services asked me as he was going out, 'Are you trained to give instruction in meditation?' I said, 'Why do you ask that question?' and did not give any answer. Anyhow, he came to see me once or twice. He showed a genuine interest in spiritual things. Then he left here and went to Chicago. He wrote me one or two letters. In one letter he said he was meditating for eight hours or so every day. I was new to America, and I did not know how people think. From a distance one cannot understand. I felt very happy that one person was trying to live an intense spiritual life. Then after a year he came to me and said he had been in a mental hospital. I asked him what had happened. He said, 'One day I was walking along a street when I saw a display window full of toys. I saw that the toys were dancing. Then I lost consciousness. Afterwards I found I was in the custody of the police. They took me to a mental hospital.' Just think, he was a nice boy but was going about things in the wrong way.

So you cannot just sit for meditation and think that your Kuṇḍalinī is rising. You

must cultivate ethical virtues. You must live a disciplined life. Perhaps 'discipline' is a strong word—I would say, live a life of sensible moderation. Do what you know to be right. Learn from your own experience. As I said before, if a certain type of conduct gives you trouble, don't do it again. In this way, your life will become regulated. It is extremely important to live an ethical life. If you live ethically, unselfishness will grow in you; to a great extent your mind will come under control. This is called purification of the heart. Ramakrishna said, 'If one becomes unselfish, then he is fit to realize God.' Swami Vivekananda went farther; he said, 'Unselfishness is God.'

It is easy to practise. Each day, miss no opportunity to serve others, to think in terms of 'not I, but thou'. For the time being, you need not think difficult things like, 'Oh God, I am nothing, Thou art everything. Not I, but Thou.' In your daily life, just practise service to others. Think in terms of the convenience of others, the feelings of others. Don't say, 'He has treated me unjustly.' Don't say, 'I want this.' Just see what the other person wants. It is necessary for one's spiritual growth to cultivate this attitude.

Some persons are born with sympathy for others; they spontaneously think in terms of others. One swami whom I know comes to mind. Even when he was young, I noticed that he had a genuine spirit of service, he was always eager to help others. Nowadays he is doing a very big work.

When you develop a certain degree of unselfishness, the question will come into your mind: what is the purpose of life? Then spiritual interest will arise. Without spiritual interest you cannot meditate. With only a feeble interest you cannot do anything. Finding your life empty, you seek something in a casual way. You think that by meditating you will find life meaningful. You will find that, I am sure, but you must follow a definite process of meditation. You cannot do it haphazardly.

Many persons do not like to think that they need a spiritual teacher. But in most cases a spiritual teacher is necessary, as a safe guide. However, you must find a qualified person, who teaches out of compassion, out of a desire to help others, and not for name, fame, money or any other worldly goods. When you get such a spiritual teacher, then you know that you are comparatively safe. Even if he is not a man of God, at least he knows the difficulties on the way. He knows what happens in spiritual life, the problems and the advantages. It is extremely necessary for the average person to have a teacher.

And if you are fortunate enough to find a teacher who is a real man of God, who has had genuine spiritual experiences, that is indeed a great blessing. Not only can he give you spiritual advice; such a teacher can read your mind, can read your thoughts. Not in a mystical or occult way. I was fortunate to come into contact with a saint who told me that there was a time when he could see what was in the heart of a person as clearly as one sees objects in a glass case. That was the first time I heard such an astounding statement from one whom I could not disbelieve. He did not say this to show his power, but in passing, while talking about something else. But don't think that every Yogī in the streets of New York will be able to do that. Most of those who claim such powers are charlatans. Watch their lives before you believe their words. In any case, if you get a competent spiritual guide, that is extremely helpful.

Then the first question is, what is the purpose of your meditation? Why do you want to meditate? You must have a spiritual purpose; there must be spiritual interest. Otherwise there will be a conflict. If your real interest is in something else, but you want

to meditate for eight hours a day, that is a dangerous thing. I would not ask anybody to meditate for more than five minutes in the beginning. Spiritual interest must be aroused. The field must be ploughed, the soil must be made ready. Otherwise real results will not come. Your mind will grow all sorts of weeds, and they will be dangerous for your life.

Meditation means concentration. What is the law of concentration ? It is very simple. The law of concentration is interest. When you become very much engrossed in reading, you forget your dinner, you do not even notice other persons coming into your room. What is the reason ? Your interest is there, and so your mind becomes absorbed. In the same way, interest must first be aroused before one can meditate. For that, all these preparations—living a regulated life, practising ethical disciplines, performing unselfish service, and so on—are necessary.

When one has spiritual interest, of whatever type that may be, then the question arises: what should be one's object of meditation ? The object of meditation can be God with form or God without form. Some persons who are a bit proud of their intellect, of their rationality, will say, 'We believe in God without form.' That is all right, but if you are to worship God without form you must have tremendous will power. You must be able to do what you are asked to do, especially with regard to ethical virtues. Buddha did not speak of God, but he had tremendous will power with which to gain self-mastery. Not many persons have that tremendous will power. Only those persons who have developed their will power to a high degree can worship God without form. In such worship there is absolutely no human touch, no emotional support. You simply find out intellectually what is right and try to put that into practice, without any help.

Even those monks who follow the monistic path of spiritual practice usually have the help of their Guru and look to him for support. Buddha's disciples did this. As far as we know, Buddha himself did not do this. But when he asked his disciples to meditate as he had, they could not. In times of trouble they began to pray to Buddha himself. So there came the threefold prayer:

'I take refuge in the Buddha,
I take refuge in his teachings,
I take refuge in the holy company of Buddhist monks.'

This prayer, such an attitude is there to help one in times of trouble. Such helps are necessary. Those who want to meditate on God without form from the very beginning, find that they cannot. Surely they cannot. Even Swami Vivekananda, who was such a strong person, said in hours of trial and tribulation, 'I want a visible form, a flesh and blood reality who can help me!' That is necessary when the mind begins to give trouble. Let those who are qualified meditate on God without form. Know for certain, their number is very few. However, if you are proud of your intellectual qualifications, your rational outlook, and do not believe in 'emotionalism', that is all right. Just go in your own way, and learn from experience.

Then let us consider God with form and qualities. Here also there is a difficulty. In India there are so many gods and goddesses, three hundred and thirty million gods and goddesses, it is said. But these deities are not simply images. They are the various readings of the same Reality with human intellect and human emotions. There is a great deal of discussion nowadays—God is no longer needed, God has become outmoded, 'God is the fading smile of a Cheshire Cat', and so on. But God is not dead. Your idea about God was wrong. The Personal God is a concession to human weakness. Reason always quarrelled with the Personal God. The Personal God is not a separate

entity. The Personal God is the human reading of the Impersonal God. Philosophically, God is oneness, ultimate reality. But when you as a human being try to conceive of that ultimate reality with your human mind and human emotions, your idea will be of a human God. Because we human beings sometimes create things, we think of God also as a creator. And as soon as you say God is Creator, other ideas come in: God is Father, God is Mother; and why not Friend or Companion, too?

When we try to meditate on God as a Person, there is also a difficulty. We have no concrete form on which to concentrate the mind. So in Hinduism there are different forms. These forms symbolize various ideas. For example, Śiva is the symbol of renunciation, the God of monks. If you have an idea of the form of Śiva, you meditate on that. Or, say, Buddha. Buddha did not leave any photographs. But there are so many statues of Buddha, statues created with human imagination, with human emotions. The early Buddhists did not even believe in God, not to speak of God with form. But Buddha became the substitute for God. Out of their human need, Buddha's followers began to meditate on Buddha. And they were not satisfied with just meditating on him. They built innumerable temples where they worshipped him with elaborate rituals and big statues. Their love for Buddha was so great that they wanted to have huge statues of him on which to meditate. Even nowadays many people meditate on the form of Buddha—not only Buddhists, but others also. The Buddha form gives so much peace in our room when we keep the statue there.

So it comes to this: when you cannot worship the Impersonal God, then worship God with qualities, as Creator and so on. If that also is too difficult, then worship with the help of a form. And so we come to Buddha and Christ and Kṛṣṇa, to the idea of divine incarnation. We have no interest in going into the definition of divine incarnation. But there are certain persons who are spiritually so powerful that they are above all ordinary saints. In any case, what you think, you become. Patañjali says in his *Yoga Aphorisms*: 'If you meditate on a highly developed spiritual person, you will get great benefit; you can get even the highest Samādhi.' Taking the form of a great soul as a symbol, you can use that as a help to meditation.

But meditation is not simply worshipping a beautiful form. You may meditate on a good picture; that will not give real benefit. It might be a bit helpful in the beginning, but you cannot proceed farther. When you think of Buddha, you think not only of his form; you contemplate his life and teachings. In this way, emotion comes, and emotion helps you to develop interest in him. When interest has been aroused, it becomes easy to meditate.

It is not a question of belief or non-belief in the incarnation of God. You feel attracted to a spiritually powerful person. He has given help to so many persons. So you begin to worship him spontaneously. If this does not appeal to you, you will find another method. Or, through your efforts you will find the difficulty of meditating without some tangible guide. Even then you may not necessarily meditate on a form, on a statue, or a picture. There are other ways.

You can meditate on the life-incidents of great souls. That is easy. Vaiṣṇavas, followers of Kṛṣṇa, meditate on the life-incidents of Kṛṣṇa. I think some Christians meditate on the life-incidents of Christ. It is a great help, indirectly, a very great and tangible help. When you meditate on the life-incidents of great souls, you come into their presence, as it were, emotionally and with concentration. Or, with interest, let us say, rather than concentration. Concen-

tration comes only after interest has grown. Then you feel their living presence. It is as good as living in their time.

'M.', the author of *The Gospel of Sri Ramakrishna,* followed this method of spiritual practice. When he went to Dakshineswar to see Ramakrishna, he would write down his experiences in short notes. Because he was a professor, he could not usually go to Ramakrishna except on weekends. He would read over his notes to stimulate his memory, and so would meditate on those ideas. This practice had become such a habit with him that even after Ramakrishna passed away, 'M.' lived and moved and had his being in that presence. Ask him any question, and his mind would go to Dakshineswar. When we saw him, many years after Ramakrishna passed away, we could see, just from the expression of his eyes, that his mind was in the constant presence of Ramakrishna. I have read that once 'M.' went to Dakshineswar and began to embrace the big trees there. He said, 'These trees saw Ramakrishna for thirty years.' 'M.' was not sentimental by nature. But in his imagination those trees were so much associated with the presence of Ramakrishna that he began to embrace them. Think of the intensity of his devotion! For him meditation was easy ; it was a constant companion. But his spiritual unfoldment came by contemplating incidents in the life of a great soul, Ramakrishna.

Another method is to meditate on the teachings of great souls. If you read and meditate on those ideas from day to day, they will sink into your mind. They will create a change in your outlook. 'What you eat, you become.' The food you give to your mind will take possession of your mind. Afterwards these thoughts will be put into action. From your thoughts actions will come spontaneously. So meditating on the teachings of men of God is very helpful. It is relatively easy. You contemplate certain ideas. You think and think on those ideas ; you begin to visualize them. Then afterwards you will find new meaning in the teachings. When you read them for the first time, you find one meaning. But as you meditate on them from day to day and try to put them into practice, you will find deeper and deeper meaning. That is extremely important. Five minutes of meditation a day seems like nothing, but when you try to put those ideas into practice, those five minutes will be of untold help to you.

A similar method is to take a text from a spiritual book which appeals to you, meditate on those ideas and try to put them into practice. As you do this from day to day, you will find that text just like an algebraic formula. The formula itself is just a little thing, but it is the clue by which one can do big things. With that formula an engineer can build big bridges. Through spiritual practice you will find how helpful the scriptures are.

Another form of meditation is to try to think that God is all-pervading, that God dwells in the heart of everyone.

What happens when one meditates? Mind becomes stable, calm. You may not at once be in Samādhi, after struggling for one hour. But if you practice for some time, surely you will get one or two minutes of calmness. If your mind is calm for one or two minutes, that is a great thing. Instead of the waves of thought constantly agitating your mind, the mind has become calm ; at least for the time being there is a lull. That indicates that you are progressing. That is a great thing. And if you continue, you will progress more and more.

Then, there are different levels of meditation. Patañjali's Yoga book gives a detailed description of these things. But there is no use telling the details, no use even reading about them. In a general way,

what happens is this: First, you develop interest by cultivating ethical virtues and trying to put them into practice. Your mind becomes placid, you become sympathetic, you do not get disturbed so easily. Afterwards, when interest has developed, there will come energy, energy for meditation. You will develop the capacity to meditate. And when you have developed the capacity to meditate, you will have more and more concentration. And when concentration is complete, you will get what is called the transcendental experience. It will come only then.

Don't think that as soon as you try to meditate you will have transcendental experience. We found the words 'transcendental experience' very much bandied about sometime back. It does not come so easily. You see, if you want anything worth having, you must pay the price for it. Do not think you can find a short cut to everything. There is no short cut, there is no jet-plane way for controlling the mind. It is necessarily a slow process. You must be ready for that. But do not say, just in the beginning, 'Oh, it is such a long way off!' As soon as you hear that religion requires effort and discipline, you complain that the goal is a long way off. Then do not come that way. Go after what is cheap and easy.

In Calcutta there was once an English watch repairman. Because he was English, Indians sometimes would not like to give him a high price for repairs. He could be humorous at times. Once a man brought in his watch to have it repaired, but was unwilling to pay much. On inspection, the Englishman found that the watch had previously been given to some workman who had spoiled it. When the customer complained, the Englishman said, 'Go to a cobbler, don't come to a watch repairman.'

So, in exactly the same way, you want the highest Truth and you complain that it is a long, long journey. Your very complaining indicates that you do not really want that Truth. The spiritual path may not necessarily be a long journey. What is necessary is to make a beginning, to take one step. If you are not even ready to make a beginning, then you have no interest. When your ship is caught in a serious storm, any port is good enough. When you are hungry, any food is good. But when your interest is not keen, then you say the goal is a long way off. With such an attitude, one cannot do anything.

The goal is not always a long way off. All these processes of spiritual discipline seem to be very complicated; but spiritual life is not necessarily complicated. Patañjali's Yoga book gives subtle descriptions of many things we cannot understand; or, rather, we can understand the words, but it is very difficult to understand the meaning. To understand what he says, we have to pass through all those conditions of mind; then we can really understand. But even Patañjali, after giving all these descriptions of what happens, and what has to be done, all of a sudden says: 'You can also realize God through love for Him.' Then it is easy. Simply by loving God, all the impurities of your heart will be burned away, will be eliminated. Then you will realize Him as a direct experience. You do not have to go through complicated processes of meditation. Simply through love for God you can get the result. Three or four times Patañjali speaks in that vein. In another aphorism he says, 'If you repeat the name of the Lord, you will be able to realize Him.' Simply by repeating the name of the Lord, there will come a time when one will realize Him as a tangible experience. One commentator said, 'Not only can you realize Him, you can see Him and hear Him talk.' Ramakrishna said about his experience of the Divine Mother, 'She talks to me.' Ramakrishna, living in

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modern times, proved the truth of these statements.

Swami Turiyananda practised many hard and complicated forms of spiritual discipline. Sometimes he would spend the whole day and night in meditation. He had a strong body and great will power, and so he could do that. But towards the end, when he would be giving directions to others, he would say that there are easier methods. Quoting that aphorism of Patañjali, he would say, 'A lover of God, one who has been able to develop love for God, has not to go through all these complicated processes. Simply by love for God he will get everything. God will help him.'

God helps in other cases also. The Self within us is trying to manifest itself. Through meditation we help that process. The Self is always trying to unfold itself, and through spiritual discipline its unfoldment becomes quicker. Through devotion to God you will realize the Self quicker.

But the important thing necessary is constant fearless practice. As Patañjali says, 'The Self can be known through spiritual practice and discrimination between what is right and what is wrong.' Always be alert to discriminate between right and wrong. And persevere in your spiritual practice. Not that you will have to do it for long hours. As a practical matter, do it for a short time. Do it for a very short time, but do it every day for a long period, say, three or four years. If you pursue it that way, interest will grow. You will be able to meditate for a longer time. Then you will develop intensity of love for God. As intensity of devotion increases, you will be able to meditate for longer and longer periods. Afterwards you will realize the truth of your self, the knowledge of what you are. That means God-vision, illumination, realization of ultimate reality, eternal knowledge and eternal bliss.

From

Prabuddha Bharata

75 Years Ago

BROOKLYN LETTERS

To Swami Vivekananda—India

Dear Friend and Brother,

As members of the Cambridge Conferences devoted to comparative study in Ethics, Philosophy, and Religion, it gives us great pleasure to recognize the value of your able expositions of the Philosophy and Religion of Vedanta in America, and the interest created thereby among thinking people. We believe such expositions as have been given by yourself and your co-labourer, the Swami Saradananda, have more than a mere speculative interest and utility,—that they are of great ethical value in cementing the ties of friendship and brotherhood between distant peoples, and in helping us to realize that solidarity of human relationships and interests which has been affirmed by all the great religions of the world.

We earnestly hope that your work in India may be blessed in further promoting this noble end, and that you may return to us again with assurances of fraternal regard from our distant brothers of the great Aryan Family, and the ripe wisdom that

comes from reflection and added experience and fresh contact with the life and thought of your people.

In view of the large opportunity for effective work presented in these Conferences, we should be glad to know something of your own plans for the coming year, and whether we may anticipate your presence with us again as a teacher. It is our hope that you will be able to return to us, in which event we can assure you the cordial greetings of old friends and the certainty of continued and increasing interest in your work.

We remain,
Cordially and fraternally yours,
Lewis Janes, D. D., Director,
C. C. Everett, D. D.
Wm. James,
John H. Wright,
Josiah Royce,
J. E. Lough (Press., Harvard Graduate Philosophical Society 1895-96)
A. O. Lovejoy (Secretary, do, 1896-97)
Rachel Kent Taylor (Press., Radcliff Philosophical Club, 1896-97)
Sarah C. Bull,
John P. Fox.

To our Indian Brethren of the Great Aryan Family

Dear Friends:—The return to India of the Swami Vivekananda, the delegate of the Vedantists to the Parliament of Religions in Chicago, and the teacher of the Religion and Philosophy of the Vedanta in England and America, is a proper occasion for the expression of our warm fraternal regard for our Eastern brethren, and our sincere hope that one effect of the presence and teaching of the Swami Vivekananda and the Swami Saradananda in our Western world will be the establishment of closer relations of sympathy and mutual helpfulness between India, England and America.

We wish also to testify to our high appreciation of the value of the work of the Swami Vivekananda in this country. His lectures before the Brooklyn Ethical Association opened up a new world of thought to many of his hearers, and renewed the interest of others in the comparative study of religious and philosophic systems, which gives breadth to the mind, and an uplifted stimulus to the moral nature. We can heartily endorse the words of the Venerable Dean of the Harvard Divinity School: 'The Swami Vivekananda ... has been, in fact, a missionary from India to America. Everywhere he has made warm personal friends; and his expositions of Hindu philosophy have been listened to with delight.... We may not be so near to actual conversion as some seem to believe; but Vivekananda has created a high degree of interest in himself and his work.'

We thank you for sending him to us. We wish him god-speed in his educational work in his own country. We hope he may return to us again with new lessons of wisdom resulting from added thought and experience. And we earnestly hope that the new avenues of sympathy opened by the presence of himself and his brother Sannyasins will result in mutual benefits, and a profound sense of the solidarity and brotherhood of the human race.

On behalf of the Brooklyn Ethical Association,
Z. Sidney Sampson,
President
Lewis G. Janes,
Ex-President.

(Excerpts are from March 1897 issue of the *Prabuddha Bharata*)



THE CONQUEROR AND HIS MIGHTY HEART

'Relentless in battle yet compassionate at heart,' is the scriptural description of the Divine Mother, the Primordial Power behind the universe. Great humans also partake of this paradoxical quality, each in one's own peculiar way.

This was true of one whose mighty deeds and conquests put into shade the achievements of Alexander, Caesar, or Napoleon. This remarkable man created from scratch, out of scattered nomadic riders of the desert, a mighty army whose speed and deeds, in the days of primitive travel and transport, appear incredible even today, seven centuries later.

That was Jenghiz Khan (A.D. 1164-1227), perhaps the greatest conqueror in history, whose empire extended from the Pacific to the Black Sea and from Siberia to the Himalayas. His guiding principle in life was: 'Having begun anything, whatever happens, carry it through to conclusion.'... 'Never stop fighting until your enemy has been beaten to his knees.' To fight against odds and emerge victorious was his way of life. He desired to mould his people, the Mongol nation, also in this path. Austerity and adventure, frankness and fidelity, honour and sacrifice were to be the watchwords of the race. No life of ease and luxury, no falsehood and no desertion of comrades, under any circumstance, for saving one's own skin. Annihilation in battle must be preferred to abandoning comrades and followers. He who forsook a comrade would himself be put to death!

The word of the Mongol had to be sacrosanct. The Khan himself never left his allies in the lurch nor failed to fulfil his pledges to them. In Mongol law, forced evidence was to be counted as worthless. A Mongol could not be held guilty of a crime unless caught red-handed or making a voluntary confession. And the result of such an approach was that robbery with violence, theft, or adultery became rare phenomena among the Mongols. Their conception of honour was so high that none justly accused ever denied the deed ; actually many came voluntarily to the judge acknowledging their offences and asking for punishment!

Convinced that only by honouring pledges and faithfully obeying the superior's commands could the nation or army hold together and achieve great goals, the Khan saw to it that this norm was rigorously observed by, and enforced among all, high or low.

The proud and treacherous Shah Mohamed, the Central Asian monarch, had insulted the Mongol envoy and his dele-

gation and had them executed. Swearing terrible vengeance against the Shah, Jenghiz marched against him in one of the most astonishing campaigns of military history. The Shah fled his capital but the Mongols were on his heels, in hot pursuit. The Khan decreed that whoever sided with the doomed Shah was to perish with him, but that everyone who surrendered must be spared.

One of his generals chose to act contrarily and plundered a town which had already surrendered to another commander. It was none else than Toguchar, the Khan's own son-in-law. But that made no difference to the Khan. His first reaction, on receipt of the news, was to have Toguchar executed. But when his wrath had cooled down somewhat, he despatched a common soldier to his son-in-law, with instructions that he should lay down his commission and serve as a private in his own division, which was itself transferred to another general's command. Such was the discipline prevailing that even Toguchar obeyed the orders immediately. Not only that, he fought heroically—though as only a private—and shortly after fell in action.

Awe-inspiring was the Khan's standard of self-discipline for himself as well as for others. While storming the fortress of Bamian, his favourite grandson Moatugán, very dear to his heart, fell. Enraged against the enemy he had the place razed to the ground. But when Jagtai, his son and the father of the fallen youth, arrived from another theatre of war, he did not break the news to him all at once. Instead he first sought some other pretext to obtain from Jagtai an unequivocal promise of obedience to the Khan's words and then called out, 'Your son Moatugan is dead. I command you not to weep or complain.' Jagtai was naturally stunned at the news; he stood dazed. But neither then nor even later did he utter one word of sadness or complaint at the loss. What he asked of others the Khan did himself. When, towards the closing days of his life, the news of his own favourite son Juji was brought to him, he just withdrew to his own tent for two days for prayer and for seeking forgiveness for any wrong done by him to Juji. But no mourning, no complaining!

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But side by side with his iron will, this stern man had a heart with its own brand of generosity and compassionate understanding. Though for military purposes he did not hesitate to order extermination of the whole population of a resisting town, never did he indulge in purposeless, insensate killing. And so far as his soldiers were concerned, while he was particular that they should be tough and ever ready for action, he was yet careful to see that no unnecessary burden or hardship was forced on them. He praised every commander who had fulfilled his task while avoiding over-work for his men and horses. When he had to appoint a Supreme Commander for one of his great armies, he did not choose his own son Jagtai, a peerless fighter too, for reasons which are very revealing: 'Jagtai is matchless, one who knows not what fatigue and hardship are. And that is why he should not be in command! For he would like his companions and soldiers to be like himself—and they will suffer. The commander must be aware of, and alive to, the hunger, thirst and other needs and feelings of his fellow-men; he should not allow his men or beasts to suffer needlessly.'

Nor did he undertake his campaigns in a spirit of savage aggression. When the stupid Shah Mohamed forced the situation calling for vengeance, the Khan, it is said, shed tears, saying, 'God knows I cannot be responsible for this misfortune. May Heaven show me the grace of finding energy for revenge!' Before embarking upon his great China campaign, again, he fasted and

alone in his tent prayed for Divine assurance and approval.

After over-running all Central Asia, his next goal was to be India. But it is said that, on reflection, something inside him advised to the contrary. India had done him no harm. He was Heaven's favourite son but other nations too were the children of God and he must love them as his brothers. Should he wish to remain in the good graces of Heaven, let him leave Indians to themselves. As if to clinch the matter, a virulent epidemic broke out in his army and the Khan bowed down before the will of Heaven.

As for himself, he could even forgive a personal enemy. One daring fellow, who had attempted to assassinate the Khan, though in vain, later presented himself before Jenghiz offering surrender and service. The magnanimous Khan not only pardoned him but even gave him a corporal's commission in the army. His trust and judgement were not misplaced, for the same corporal later on became one of the greatest generals of the Khan's army.

No wonder his adoring and grateful people honoured Jenghiz as 'Ssutu Bogdo' or 'Heaven-Sent' and his place of last resting on a mountain top became for them, for centuries, a place of pilgrimage.

—EXPLORER

Source:

The Mongol Empire by M. Prawdin.

THE BERGSONIAN INTUITION

DR. S. SUBHASH CHANDRA

The notion of intuition plays a very important role in the thought of Bergson (1859-1941). All his books are replete with significant remarks concerning intuition.[1] Thus, in his very first book, *Essai sur les données immédiates de la conscience,* published in 1889, Bergson makes at least fifteen allusions to intuition. His second book, *Matière et mémoire,* written in 1896, contains twenty-four remarks concerning intuition. It is, however, true that the peculiarly Bergsonian sense of intuition is more latent than manifest in these early publications.[2] It appears that the theory of intuition began to acquire precision and detail in 1902. We see in some of the minor writings of this period a certain hesitation in the usage of terms like intuition, intelligence and thought. In 1903 Bergson published his famous article 'Introduction à la métaphysique' wherein the theory of intuition makes its full-fledged appearance. Four years later appeared *L'évolution créatrice,*

1 Jacques Maritain, *La philosophie bergsonienne* (Paris, Marcel Rivière, 1914), p. 6 ascribes to intuition just as much importance as to duration. A. Thibaudet, *Trente ans de vie française : Le bergsonisme* (Paris, Nouvelle Revue française, 1923), Vol. III, Part I, p. 183 goes so far as to describe intuition as the 'central artery' of Bergsonism.

2 We learn from two significant letters of Bergson that he was on the way to an intuitive approach to duration between 1881 and 1883. Bergson, *Ecrits et paroles* (Paris, Presses Universitaires de France, 1957/59), Vol. I, p. 204; Vol. II, pp. 294-5. Henri Gouhier, 'Maine de Biran et Bergson', *Les études bergsoniennes* (Paris, A. Michel, 1948), Vol. I, p. 154 holds, however, that even in 1889 the word 'intuition' is bereft of the peculiarly Bergsonian significance.

undoubtedly one of the most widely read books of the present century. We find the theory of intuition now incorporated within Bergson's philosophy of nature. On 10th April 1911 Bergson delivered a lecture on 'L'intuition philosophique' at the Congress of Philosophy at Bologna, which was followed by two lectures on 'La perception du changement' held at Oxford on 26th and 27th May 1911. All these lectures, enriched by the addition of two new articles, were published by Bergson in the book form in 1934. Needless to say, these lectures and essays constitute the primary sources for any study of the Bergsonian intuition.[3] Surprisingly enough, a book expressly devoted to religion like *Les deux sources de la morale et de la religion,* published in 1932, is devoid of any important development related to the theory of intuition.[4]

Having elucidated the sources and situated them in their chronological order, we may now delineate the outstanding facets of the Bergsonian intuition. Bergson was not happy to choose the word 'intuition' as a term of his philosophy. He was well aware of the multiplicity of meanings usually ascribed to this word and the inevitable confusion that flows herefrom. He assures us that he had long hesitated before discarding 'intelligence' and 'thought' in favour of 'intuition'. It seems that his preference was dictated by considerations of 'clarity' and 'convenience'.[5] Notwithstanding his love of clarity, Bergson does not offer us any precise and rigid definition of intuition. Indeed, he rejects watertight distinctions, for they do violence to the lifelike elasticity, choke the inner movement of intuition. Such a clamouring for exactitude betrays a mathematical bent of mind. Bergson was wary of mathematics and natural sciences and was an ardent votary of humanities and social sciences. His intuition represents an effort to grasp the reality in its living concreteness and no vain search of inane formulae to account for bloodless abstractions. No wonder, then, that he was not particularly enthusiastic when the Danish philosopher Höffding tried to pinpoint four outstanding connotations of intuition in his writings.[6]

Bergson propounds a philosophy wherein duration is extolled as the stuff of which the reality is made of. According to a widespread legend, Bergson owed his profound insight into the nature of duration to a sudden intuition that he had during a walk at Clermont-Ferrand when he was twenty-five years old. Bergson himself eschews all legend and offers us a less dramatic account of his deepened understanding of duration. He refers to a 'series of reflections' that led him 'step by step' to reject his previous manner of thinking and progressively switch over to a completely new way of looking at things. It is quite likely that the truth lies in between the legend and the rather commonplace account. It is reasonable to hold that a sudden and original intuition did take place at Clermont-Ferrand. However, Bergson need-

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3 Bergson, *La pensée et le mouvant* (Paris, Presses Universitaires de France, 1966) contains all these lectures and articles.

4 Gunther Pflug, *Henri Bergson* (Berlin, Walter de Gruyter, 1959), p. 357 points out that in *Les deux sources* intuition stands deprived of its 'metaphysical goal' and has become 'only one of the possible forms of knowledge'.

5 *La pensée et le mouvant,* pp. 25, 216; *Ecrits paroles,* vol. III, p. 598.

6 Harald Höffding, *La philosophie de Bergson* (Paris, Alcan, 1916), pp. 25-63. Bergson wrote a long reply to Höffding, which the latter published as an appendix to his book later on. Ibid., pp. 157-65. Further, Bergson makes a critical remark concerning the 'eminent Danish philosopher' in *La pensée et le mouvant,* p. 29. In *Ecrits et paroles,* vol. III, p. 456 he asserts that his intuition does not fit in with any of the four definitions of Höffding.

ed over two years of renewed reflection to fully grasp the meaning and importance of his original intuition. It is interesting to note in this connection that, according to Bergson, '. . . an idea ensuing from an intuition is usually obscure in the beginning. . . .' Bergson's own intuitive grasp of intuition too was probably quite obscure in the beginning and he had to grope long before he could fully clarify it for himself.[7]

Profoundly personal an experience though it was in the beginning, the Bergsonian intuition of duration is anything but exclusive. Bergson was convinced that everybody is capable of acquiring an intuitive knowledge of the pure duration as the quintessence of reality. Indeed, he had developed something like a psychological method for wrenching oneself free of the world of appearance and at the same time coinciding with the real duration. For a due understanding of this introspective method, it is necessary to bear in mind the Bergsonian distinction between spatialized time and pure duration. The spatialized time is the time of clocks and watches. It is something artificial, for it vitiates time, reduces it into homogeneous bits, petrified and immobile, on the pattern of unvarying lengths of space. Such a falsification of time into space promotes social existence, is conducive to human life on the surface of things. Above all, it leads to the formation of stereotyped habits of life and thought that become exclusive of all genuine freedom. Now the intuitive approach to duration entails a painful and vigorous effort that enables us to liberate ourselves from the spatialized time, detach ourselves for a while from the social life, move away from the surface of things and delve deep into the subterraneous layers of our consciousness. It is in the depths of our consciousness that we encounter the pure duration and, by our coalescence with it, regain for a few instants our lost rapport with reality as such.[8]

The Bergsonian intuition consists of a painful effort (*un effort douloureux*), for it requires an inversion of the consciousness, a peculiar kind of detachment wherein the consciousness has to twist upon its own self. The consciousness must suffer a momentary self-mutilation in order to cast aside the yoke of space and causality that prevails on the surface of things. Not the law of causality but that of identity reigns in the depths of consciousness. The self-coincidence attained in the course of the intuition is of course a proof in itself of the supremacy of the principle of identity in the depths of consciousness. Further, intuition, as we have seen, occasions a repudiation of our social habits, a violent break with intellectual stereotypes that dominate our social life. Needless to say, any such insurgency against social norms has to be paid exorbitantly in the form of social isolation.[9]

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7 André Maurois. *De Proust a Camus* (Paris, Perrin 1963), p. 63 gives a vivid description of the legend. Bergson's sober version is cited in *Ecrits et paroles*, vol. I, p. 204 and vol. II, pp. 294-5. Jean Guitton, *La vocation de Bergson* (Paris, Gallimard, 1960), pp. 202-3 is quite near to reconciling the two divergent interpretations. Vide *La pensée et le mouvant*, p. 31 for the 'obscure' beginning of an intuition.

8 Bergson, *Essai sur les données immédiates de la conscience* (Paris, Presses Universitaires de France, 1965), p. 175. Pauls Jurevics, *Henri Bergson* (Freiburg, K. Alber, 1949), p. 93 maintains that introspection is the 'place of birth' of intuition. Charles Péguy, *Note sur M. Bergson et la philosophie bergsonienne* (Paris, Gallimard, 1935), p. 26: 'I see everywhere in Bergson an anxious preoccupation with the authentically real.' Thomas Hanna, *The Bergsonian Heritage* (New York, Columbia University Press, 1962), p. 11 may be consulted on duration.

9 Jacques Chevalier, *Entretiens avec Bergson* (Paris Plon, 1959), p. 141 ascribes to Bergson a remark wherein intuition is characterized as one of the two 'inverted movements' of consciousness. Edouard

This self-inflicted torture is rewarded by an intuitive comprehension of the pure duration within the depths of one's own consciousness. The outstanding feature of the pure duration is that it is characterized by a basic change in the relationship between the past and the present. The past is no more something finished and bygone, something excluded of the present. Quite to the contrary, the past survives in the present, nay animates it, practically creates it. Divorced of the past, the present becomes something wholly evanescent, a mere instantaneousness that perishes no sooner it is born. By its continuation in the present, the past saves the present, redeems it, enables it to survive its instantaneousness. The second trait of the pure duration centers around the manner in which the past sets itself forth in the present. Not in bits and fragments but in its undivided totality does the past insert itself in the present. The past is something dynamic and living, a continuity that swells unceasingly, an endless growth that spurns all attempt to seize it in a piecemeal manner. Only the past of the spatialized time is susceptible to artificial fragmentation, lets itself be cut into arbitrary units to suit social convenience. Thirdly, the Bergsonian duration being a psychological phenomenon, this 'compact and undivided' continuity of the past in the present too becomes a psychological process. That the past survives *in toto* is testified to by the memory, which is evidently a psychological faculty. The inner duration is characterized by a profound awakening of the consciousness. Indeed, the consciousness is never so fundamentally awake as during the intuitive grasp of duration. Since there is 'no consciousness without memory' in the philosophy of Bergson, such a deepening of the consciousness of course entails that we have a memory of it. As a matter of fact, the memory of the pure duration and the undivided continuity of the past in the present denote one and the same thing, for it is memory that extends the past in the present'. The memory attests to the ever-growing load of recollections that goes to make up the entirety of our past constantly projecting itself in the present. We now come to the fourth and final trait of duration as vouchsafed by the Bergsonian intuition. The intuitive duration is exclusive of all juxtaposition. It represents a 'succession that is not juxtaposition'. The juxtaposition of instants occurs in the time vitiated into space. Only inert and quantitative things allow themselves to be placed side by side, immobilized in artificial rows. The qualitative movement of an ever-swelling past in a present that gnaws in the future, however, is basically hostile to all dead juxtapositions.[10]

The well-known anti-intellectualism of Bergson is centered around the opposition between intuition and intelligence. As has been already pointed out, Bergson had to traverse through many years of hesitations before he could clarify for himself the antithesis between intuition and intelligence. It would, however, not suffice to talk of a divergence between these two 'movements of consciousness'. We have rather a hierarchi-

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Le Roy, *Une philosophie nouvelle, Henri Bergson* (Paris, Alcan, 1912), p. 19 is quite eloquent on the painful effort typical of the Bergsonian intuition.

[10] Bergson has described the pure duration in numerous places in his writings. It would suffice here to provide the relevant paginations in *La pensée et le mouvant,* pp. 200-1 and 27. An analogous description is to be found in *L'évolution créatrice* (Paris, Presses Universitaires de France, 1966), p. 201. It is in his *Durée et simultanéité* (Paris, Presses Universitaires de France, 1968), p. 41 that Bergson expressly identifies duration with memory. Vladimir Jankélévitch, *Bergson* (Paris, Alcan, 1931), p. 60 characterizes the duration as a 'tour de force' wherein the successive moments triumph over their mutual opposition.

cal difference with intuition being decidedly superior to intelligence. Already in his very first book, published in 1889, Bergson ascribes to intelligence the role of dealing with quantity, homogeneity, with spatial categories. Since space coincides with appearance in the Bergsonian scheme of things, such an association with space is obviously to the detriment of intelligence. In 1896 Bergson refers to the 'impotence of an intelligence subservient to certain necessities of physical existence and operating upon matter. . . .' In 1903, in a letter written to Brunschvicg, Bergson maintains that intuition alone can grant us real freedom and that intelligence can procure us only a 'more or less disguised' necessity. Now in view of Bergson being a high priest of freedom and an adversary of necessity, such an alignment of intuition with freedom and of intelligence with necessity of course testifies anew to the preponderance of the former over the latter.[11]

In *L'évolution créatrice*, published in 1907, we find intuition and intelligence confronting each other in a posture of well-defined opposition. They now denote two different 'directions' of life. When life concentrates its attention upon its own movement, we find ourselves oriented in the direction of intuition. However, when life is preoccupied with matter, it is guided by intelligence. Indeed, Bergson goes so far as to elevate intuition and intelligence to two divergent directions of the evolution of life. Intuition is interior to life and consciousness. Intelligence, quite to the contrary, requires a self-exteriorization of consciousness. The mutual antagonism of intuition and intelligence further manifests itself in the Bergsonian distinction between intuitive knowledge and cinematographic knowledge. The former variety of knowledge is bereft of practical value and cannot aid us in conquering nature. But it is capable of knowing the perennial truths, granting us a vision of reality as such. The cinematographic knowledge, furnished to us by intelligence, deals with dead fragments of reality. It is at home only amidst immobilities. The petrified structures dealt with by the cinematographic knowledge promote social existence and enable us not merely to predict future but also to master events and conquer the material world. In spite of all these assets, the cinematographic knowledge, in view of its incapacity to know reality as such, remains basically inferior to intuition.[12]

These are the outstanding facets of the Bergsonian intuition. Some critical remarks may not be irrelevant towards the end of our article. In a sense, Bergson may be said to have secularized the word 'intuition', denuded it of its religious import. Intuition becomes a psychological phenomenon, a metaphysical reality: all mysticism is excluded from it. However, it is a matter of opinion whether such an exclusion of mysticism is a merit or a defect. The mystical interpretations of intui-

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11 *Essai sur les données immédiates de la conscience*, p. 73. Bergson, *Matière et mémoire* (Paris, Presses Universitaires de France, 1965), p. 202. J. R. Richter, *Intuition und Intellektuelle Anschauung bei Schelling und Bergson* (Leipzig, Eschenhagen, 1929), p. 53 holds that intelligence is 'fully devalued' by the French thinker. A. Steenbergen, *Henri Bergsons intuitive Philosophie* (Jena, E. Diederichs, 1909), p. 18 lays stress upon intelligence as a 'practical capacity concentrated first of all upon an exploitation of the matter'.

12 Bergson, *L'évolution créatrice* (Paris, Presses Universitaires de France, 1966), pp. 183, 267, 342. Léon Husson, *L'intellectualisme de Bergson* (Paris, Presses Universitaires de France, 1947), pp. 140-1 elucidates the 'opposition established by *L'évolution créatrice* between intuition and intelligence'. William James, *A Pluralistic Universe* (New York, Longmans, Green & Co., 1909), p. 252 holds that Bergson 'inverts the traditional logic and platonic doctrine absolutely', for he renders the intellectual knowledge 'superficial'.

tion ascribe to it the feature of occasioning a union between the knower and known, a coalescence wherein one coincides with reality as such. The Bergsonian intuition too brings in its wake such a union between the knower and the known, a veritable merger with reality. It is, therefore, quite perplexing that Bergson has not sought to clarify the relationship between his intuition and that of the mystics.

Our second criticism centers around the inadequate development of the role of consciousness in the Bergsonian philosophy. We are told that intuition leads to a deepening of consciousness, that duration itself is a psychological phenomenon. It is pertinent, therefore, to enquire about the relationship between individual and universal consciousness. Towards the end of *L'évolution créatrice* Bergson does use the word 'Supraconsciousness'. But it is in vain that one would try to ascertain how far intuition leads us to a union with Supraconsciousness. If intuition were to exhaust itself in the depths of individual consciousness, then surely it would fall short of a coalescence with the universal reality.[13] Bergson's failure to duly relate the individual consciousness with the universal one is particularly inconvenient to students of Indian philosophy, conversant as they are with the role of Cit in the notion of Sat-cid-ānanda. It is quite likely that if Bergson had explored the rapports between individual and universal consciousness, then he would have found that his intuitive self-coincidence is akin to the vedantic *tat tvam asi* (That thou art).

Our third and final criticism concerns the painful effort (*effort douloureux*) that accompanies the intuition. Such a straining exertion may remind one of the austerities that are the lot of a Yogi. As it is, hard though the penances are, a Yogi is rewarded with a suffusing bliss (Ānanda). Bergson's co-seekers, however, are not compensated by any bliss for all the suffering that they may inflict upon themselves. We find, therefore, that Cit has an inadequate place and Ānanda is conspicuous by its absence. Is it not legitimate to ask how far an intuition bereft of Cit and Ānanda can really lead us to Sat? Notwithstanding all these lacunae, the Bergsonian theory of intuition is assured of a place of honour in modern philosophy.

13 Ian W. Alexander, *Bergson: Philosopher of Reflection* (London, Bowes & Bowes, 1957), p. 45 dilates upon the Supraconsciousness.

As the physical eye looks at written letters and receives knowledge from them through the senses; so the mind, when it becomes purified and returns to its original state, looks up to God and receives Divine knowledge from Him. Instead of a book it has the spirit, instead of pen, the thought and tongue ('my tongue is the pen' says the Ps. xlv. I.); instead of ink—light. Plunging thought into light, so that the thought itself becomes light, the mind guided by spirit, traces words in the pure hearts of those who listen. Then it understands the words: 'And they shall be all taught of God' (John vi. 45), and 'he that teacheth man knowledge' (Ps. xciv. 10).

—St. Gregory of Sinai

SWAMI VIVEKANANDA AND PERE HYACINTHE LOYSON

SWAMI VIDYATMANANDA

After nearly a year of hard work in the United States, Swami Vivekananda landed in France on August 3, 1900, where he spent three months before going back to India for the last time. The International Exposition was going on in Paris that summer, attracting people from all over the world. The Swami's American friends, Mr. and Mrs. Francis H. Leggett, and Mrs. Leggett's sister, Miss Josephine MacLeod, had taken a house at 6 Place des Etats-Unis for the season, where they gave numerous at-homes at which Swamiji was often present. It appears that for Vivekananda this was a period of happy relaxation. He visited the displays of the Exposition often. He saw such old friends as Professor William James and Professor Patrick Geddes. He travelled twice to Brittany to stay at the seacoast with Mrs. Ole Bull and Sister Nivedita, once visiting en route the holy Mont-Saint-Michel. He saw a good deal of the French writer Jules Bois, with whom he discussed European culture and worked to improve his own French. He renewed his friendship with the prima donna Mme. Emma Calvé and eventually travelled as her guest to Austria, Turkey, Greece, and Egypt, thence to India. And he had numerous contacts with a famous preacher, the former Catholic priest and Carmelite monk, Père Hyacinthe Loyson.

It is Vivekananda's association with Père Hyacinthe which concerns us in the present article. It is clear that Swamiji liked this man of seventy-three and felt sympathy for him. Loyson's efforts to promote reforms in the Catholic Church and the hardships he sustained in consequence make this Frenchman a worthwhile study for the student of religion. Changes occurring at the present time in the Church reveal how just his judgments were and how much in advance of his time. Nevertheless, it is mainly the fact that Loyson enjoyed the concern of Swami Vivekananda which commends the man to our attention. Through this study, too, we may gain new information on what Swami Vivekananda was thinking and doing during this period of his life.

Charles Loyson was born in Orléans in Central France on March 10, 1827. At the age of eighteen he entered the seminary of Saint-Sulpice in Paris; he was ordained a priest six years later. For a time he taught philosophy in a Catholic college and served as a parish priest. After several years he entered the Order of the Barefooted Carmelites at a monastery near Bordeaux, taking the religious name of Père (monk) Hyacinthe. The rule of the Carmelites is a severe one, but Hyacinthe followed it rigorously. In 1865 he became a preacher at Notre Dame Cathedral in Paris. An eloquent orator, he was immensely popular. The great nave of the cathedral was filled to overflowing whenever this barefooted Carmelite preached. He dealt with questions of the day: the status of women, the plight of the worker, the amelioration of the conditions of the poor, a higher life for the family. And always he concerned himself with the misuse of power by the Roman Catholic Church which, in its wealth and self-sufficiency, had become separated, he felt, from the concerns of its adherents. Père Hyacinthe tried to reconcile Catholicism with contemporary ideas and modern needs. He was attacked for his ideas. In 1866 he was called to Rome and ordered to preach only on non-controversial subjects. In another disciplinary action ad-

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ministered in 1869, the Pope personally chided him. The three-volume biography of Loyson by Albert Houtin (*Le Père Hyacinthe*, Paris : Librairie Emile Nourry. 1920-1924) gives an interesting account of Loyson's half-hour interview with Pius IX. Although rebuking him, the Pontiff attempted also to win him with protestations of love, which Père Hyacinthe resisted, continuing to preach freely as before.

In early 1868 Père Hyacinthe gave a series of sermons in Rome. He spoke on liberal topics and was a great success. It was at this time that he met the American widow who, four years later, was to become his wife. Mrs. Emilie Meriman was thirty-five and he forty-one when they met. Emilie Meriman's husband had passed away a few months before. By him she had had two children. One had died ; the other, Ralph, was then fourteen years old. Emilie Meriman had been raised a Protestant. She was now in the Eternal City as a serious-minded traveller, interesting herself in art and religion.

Emilie Meriman came to Père Hyacinthe seeking spiritual guidance. A strong attachment developed rapidly between them. In a short time Emilie Meriman was converted to Catholicism ; Père Hyacinthe baptised her and gave her her first communion. But she, with her Protestant, American background, looked at the Catholic Church with a critical eye and expressed her objections. These coincided with those long held by Père Hyacinthe ; as a result, his opposition became more sharply focused, motivating him to take ever more definite action. Houtin says :

> In effect, the ceremony of July 14, 1868, was less the entry of Mrs. Meriman into the Catholic Church than the complete adherence of Père Hyacinthe to religious liberalism. And if Mrs. Meriman believed herself converted to Catholicism, she saw her conversion as being to a Church reformed by Charles Hyacinthe Loyson. The penitent had converted the instructor.

In 1869 the First Vatican Council was held, at which the doctrine of papal infallibility was pronounced. The enunciation of this doctrine produced much controversy in the Church. This doctrine divided for a time all Catholics, and is to this day a source of inquietude to many. Père Hyacinthe protested the manner in which the Council had been called, and he publicly opposed the doctrine of infallibility. He was asked to retract, but in a letter made public, he stated strongly his objections to the course the Church was taking and resigned from his Order. This created a public scandal. Père Hyacinthe was excommunicated.

But Père Hyacinthe never recognized the excommunication as having divorced him from what he cherished as the true body of Christ. He felt that he was himself following true Christian principles ; it was the Roman Church that had fallen into error. He continued to celebrate the mass ; he baptized people, performed marriages and funerals, and preached vigorous sermons to the end of his life. He allied himself to various small groups of believers who protested the supreme authority of the Pope but considered themselves Catholic : the Old Catholics, the Gallicians, and the Jansenist group of Utrecht.

On September 3, 1872, when he was forty-five, Père Hyacinthe married Emilie Meriman. This was not something done on the spur of the moment or without due consideration. Marriage on the part of priests—although not, of course on the part of monks—had been accepted practice in the Roman Church until well into the twelfth century. There was and is a large body of thought favouring the idea that a priest leading an estimable married life is a better minister than a forced celibate. Priests of the Eastern Rite married, as did those of

the Anglican church. Père Hyacinthe made his decision deliberately, after consulting many people and (as his diaries reveal) his conscience and his God.

Whether Père Hyacinthe deceived himself and made a mistake is a question impossible to answer, because it is impossible to know what his life would have been had he remained steadfast to his monastic vows. But naturally the likelihood of Loyson's being taken seriously as a reformer of the Roman Church was mitigated by what many saw as a concession on the part of the would-be reformer to personal weakness. He had put himself outside what he proposed to reform. Although he said, and we cannot deny it to be true, "I did not leave my Order to marry," the fact that he did marry radically curtailed his influence.

For the wife, the situation was different. By marrying, she gained a career in religion. Emilie Loyson felt she was gifted with special religious intuition. She believed that she knew what was advisable for the Church to do, what reforms it should make to effect its own renewal. She visualized her role as that of oracle and inspirer, that renewal being accomplished by her husband. As his diaries show, Père Hyacinthe also to some extent believed this. He often referred to his wife as a prophetess. Many of the acts of his life after 1872 were attempts to effectuate the designs of Emilie.

On October 19, 1873, a child was born to them. It was a boy. His parents named him Paul Emmanuel. The parents felt that the divine had come to dwell among them in the form of this son—Emmanuel means "God with us"—and that he would interpret and extend in the future the work that they had begun.

The marriage seems to have been successful. Surely the two partners were conscientious in their efforts to make it so. But there was the matter of support. Two or three attempts to found a church did not work out well. Fortunately, Loyson could support himself and his family by giving lectures, and this he did in Protestant churches, lecture halls, and even theatres, with marked success. He had numerous loyal supporters, among whom were a number in the Roman Catholic Church. Many people sought baptism from him—including several American Indians who were in Paris on tour with Buffalo Bill's Wild West Show, Mme. Loyson acting as go-between and interpreter.

The fact, however, that her husband never became a real force in the renewal of Catholicism was a disappointment to Emilie. She persisted in trying to bring this about. Even the trip to Constantinople, the time when Swami Vivekananda was travelling with them, when Loyson was an old man, was one further effort in this direction.

Naturally as parents the Loysons hoped that what they had themselves aspired to do might be more perfectly carried out by their son. But in this also, they were destined to be disappointed. Paul was a good man, with high principles, which he expressed successfully as a playwright. But he was what in those days was called a free-thinker, practicing a social philosophy; not a 'believer'. The father and the son remained good friends, but the father was sorely disappointed in the son.

As for Paul, Houtin tells us:

> At an early age Paul had noticed that the conclusions of his father were often inspired more by sentimentality than by logic . . . . He often told me (Houtin) that his father had distilled doubt into him, drop by drop.
> Paul married at twenty-two and had four children three of whom survived. He died suddenly in 1921, aged forty-seven.

Emilie Loyson passed away in 1909. Loyson died in 1912 at the age of eighty-five. His last days, his last hours, are documented in the Houtin biography. There

can be no doubt that his was the death of a profound devotee. His final moments were passed in ecstasy; he told Paul's wife, Laura, 'I am flooded with joy.' The funeral was held at the Oratoire near the Louvre, a Protestant chapel. The body was cremated. The ashes, together with those of Emilie, were placed in a handsome monument in the famous Père Lachaise cemetery in Paris, which the friends of this remarkable man can see to this day.

The day before starting on the journey that was to take him away from Europe for the last time, Swami Vivekananda set down some observations concerning the forthcoming trip. Written in Paris on October 23, 1900, these notes make up part of his 'Memoirs of European Travel'. Two pages are devoted to Père Hyacinthe. In the light of our present knowledge, it is interesting to read what Vivekananda wrote about the former monk, to see what a balanced, accurate, and sympathetic understanding he had of him.

The Swami began:

> 'We have two other companions (in addition to Josephine MacLeod, Mme. Emma Calvé, and Jules Bois) on the journey as far as Constantinople—Père Hyacinthe and his wife.'

The Loysons proposed to go only as far as Constantinople at this time, then on to Jerusalem later. This was the second voyage for them to the Near East. The first trip had taken place in 1895-96. On that occasion Père Hyacinthe had preached all through the area, calling for a *rapprochement* of Christians, Jews, and Moslems. He had been listened to enthusiastically. Now Mme. Loyson was anxious that they should go again. She felt that she had received a divine command to do so. She wanted to found in Jerusalem a school for young women, where Jews and Moslems could learn to live and worship together. She also felt it to be the will of God that 'during the first year of the twentieth century' Père Hyacinthe should proclaim in Jerusalem the coming synthesis of the three Semitic religions.

In those times, to do anything at all in that area of the world, it was necessary to have the permission of the Sultan, Emperor of the Ottoman Empire. Père Hyacinthe had approached the ruler through official channels, but after a time was given to understand that his proposal was not approved. He began then to feel that the trip was inadvisable and decided not to go. Mme. Loyson, however, was of another mind, marking on the margin of her husband's journal where he had recorded his intention not to go: 'It is necessary to save the world!!!' Eventually Mme. Loyson prevailed, and by October 24 the Loysons were ready to set out.

On arriving at Constantinople, Père Hyacinthe was officially warned that he was not to give even a single lecture anywhere in the Empire, including Jerusalem. This edict may explain the trouble that Swamiji reports having had with the customs officials when he arrived in Constantinople; and it certainly explains Swamiji's note: 'The police have prohibited Père Hyacinthe's lectures, so I too cannot lecture.' The Loysons passed three months in Constantinople, then two in Athens. Finally they reached Jerusalem, but not until well into 1900, and never succeeded in any of the projects they had envisioned. They went home in late summer.

Swami Vivekananda's account continues:

> 'Père, i.e. Father Hyacinthe, was a monk of a strict ascetic section of the Roman Catholic Church. His scholarship, extraordinary eloquence, and great austerities won for him a high reputation in France and in the whole Catholic Order.'

This is true, as we have seen. The Bare-



Swami Vivekananda at Constantinople in 1900



Pere Hyacinthe Loyson, about 1900

footed Carmelites are a branch of the Carmelite Order, reformed by St. Theresa and St. John of the Cross. Among the austerities they follow are: frequent fasting, self-flagellation, rising at 2.00 A.M. to sing the first office of the day, and strict vegetarianism. Although they were called barefooted, the monks of this order were not obliged to eschew footwear entirely. They simply wore no shoes, only simple open sandals; but in cold, wet Europe this constituted a very real austerity.

> The great poet, Victor Hugo, used to praise the French style of two men—one of these was Père Hyacinthe.

I have not succeeded in finding any such reference by Victor Hugo to Père Hyacinthe and suspect that Swamiji may have confused him with his uncle, Charles Loyson, who once competed in a poetry contest with Victor Hugo, in which contest Loyson was the winner. Speaking of Victor Hugo, it is generally understood in the Loyson family that Victor Hugo was inspired in his character of the Bishop Myriel in *Les Misérables* by Hyacinthe's father, Louis Loyson (1792-1852).

Louis Loyson, so family history has it, used to hand out the family silver to beggars who came to the house, when finding nothing in the way of money in his pockets, as Bishop Myriel gave his candlesticks to Jean Valjean.

The Swami continues:

> 'At forty years of age Père Hyacinthe fell in love with an American woman and eventually married her. This created great sensation, and of course the Catholic Order immediately gave him up. Discarding his ascetic garb of bare feet and loose-fitting cloak, Père Hyacinthe took up the hat, coat, and boots of the householder and became—Monsieur Loyson. I, however, call him by his former name. It is an old, old tale, and the matter was the talk of the whole continent. The Protestants received him with honor, but the Catholics began to hate him. The Pope, in consideration of his attainments, was unwilling to part with him and asked him to remain a Greek Catholic priest, and not abandon the Roman Church. (The priests of the Greek Catholic section are allowed to marry but once, but do not get any high position.) Mrs. Loyson, however, forcibly dragged him out of the Pope's fold.'

Swamiji seems to have been misinformed in holding Mrs. Loyson responsible for Loyson's final break with the Pope. As we know, he was excommunicated for his public criticism of the Church, not for his marriage, which did not occur until nearly three years after the excommunication.

The facts concerning the invitation to make peace with the Church are set down in detail in the Houtin biography. In 1897 a representative of the Vatican attempted to negotiate a settlement with Loyson. It had been agreed, he said, by the Pope that Loyson could be reunited with the Church as a married priest in an eastern group that owed its allegiance to Rome, such as the Maronites. But Loyson must subscribe to the doctrine—since 1870 an established dogma of the Church—of papal infallibility. Loyson responded to the proposal with a letter stating that although the problem of the marriage might thereby be solved, what about the abuses of the Church he had always fought against, and the "nonsense" of the Pope's infallibility? And he restated his programme for the reform of the Church, first published in 1879, which included the following propositions: that bishops should be elected by the clergy; that national languages should be employed for saying the mass and for reading the scriptures; that priests should have the right to marry; that lay people should have more freedom in matters of belief and worship; that the Church should give more emphasis to spiritual matters; that an effort

should be made to adapt the Church to modern times and needs; that the education of priests should be improved; and that the Church administration should be decentralized and de-Italianized. Loyson also called for a new ecumenical council in which the question of infallibility, as well as the other problems, should be cleared up.

Not surprisingly, there was no reply to this letter, and there was no further approach on the part of the Church.

We may see how sound was Père Hyacinthe—and Emilie also—in the position taken, when we recall that most of the points he made were those taken up by the Second Vatican Council in 1962-63. A hundred years after Loyson first voiced his programme of reforms a majority of the abuses he challenged, and at such cost to him, were on their way to being dealt with.

The Swami's account continues:

> In course of time they had children and grandchildren.

The Loysons had only one child, Paul. In using the plural, Swamiji may be counting Mrs. Loyson's son by her first marriage, Ralph, or Laura, whom Paul married in 1896.

The memoirs continue:

> 'Now the very aged Loyson is going to Jerusalem to try to establish cordial relations among the Christians and Musalmans. His wife has perhaps seen many visions that Loyson might possibly turn out to be a second Martin Luther, and overthrow the Pope's throne—into the Mediterranean. But nothing of the kind took place; and the only result was, as the French say, that he was placed between two stools. But Madame Loyson still cherishes her curious day-dreams!'

It is interesting to note that Swamiji wrote this before starting for the Near East and before the disappointing events of this second trip had transpired.

> 'Old Loyson is very affable in speech, modest, and of a distinctly devotional turn of mind. Whenever he meets me, he holds pretty long talks about various religions and creeds. But being of a devotional temperament, he is a little afraid of the Advaita.'

We shall see in a diary entry cited later in this article that Loyson confounded Swamiji's Advaita with pantheism.

> 'Madame Loyson's attitude toward me is, I fear, rather unfavourable. When I discuss with the old man such topics as renunciation and monasticism, etc, all those long-cherished sentiments wake up in his aged breast, and his wife probably smarts all the while. Besides, all French people, of both sexes, lay the whole blame on the wife; they say, "That woman has spoilt one of our great ascetic monks!" Madame Loyson is really in a sorry predicament—especially as they live in Paris, in a Catholic country. They hate the very sight of a married priest; no Catholic would ever tolerate the preaching of religion by a man with a family.'

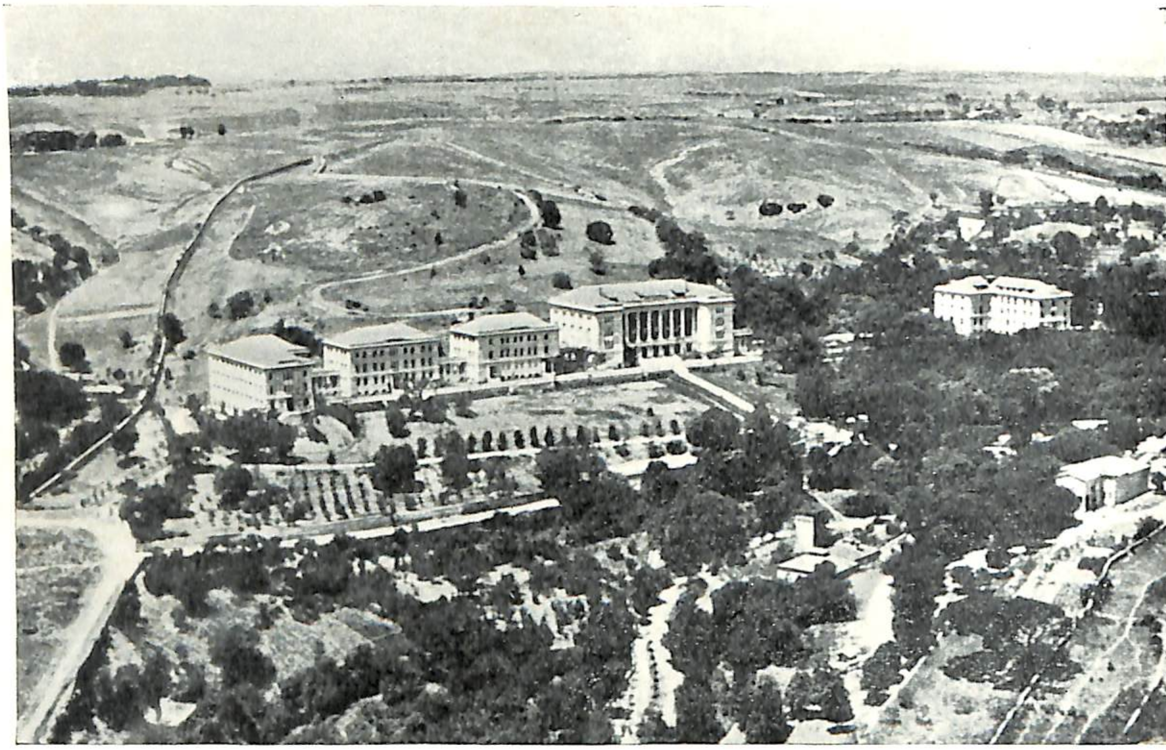
There can be no doubt that Emilie Meriman pushed the marriage, representing it as a desirable first step for one who wished to reform the Church. To quote Houtin:

> 'However, the matter of the marriage proceeded. Mme. Meriman continually sought to show Père Hyacinthe that their two lives had become indissolubly linked in a great mission. He had protested, he was still protesting in words against the condition of the Roman Church; he should, she said, protest also with acts. The marriage had become a matter of conscience. With it would commence, veritably, the Catholic reform.'

In referring to the public disapproval, Swamiji perhaps did not notice, that Père Hyacinthe retained the devotion of the liberal among Catholics and also enjoyed the active approval of many non-Catholics, including, interestingly enough, Queen Vic-



Mme. Emilie Loyson, with Paul Emmanuel. She wore voluminous, dark clothes, which she considered appropriate dress for the wife of a priest.



American College for Girls, Scutari (Constantinople), from an aerial photo taken in the 1920's. In the chapel of this college Swami Vivekananda gave a lecture on Hinduism on November 2, 1900.

toria, who arranged for him to be presented to her. Yet it is true that he and his wife sensed themselves ostracized by the orthodox and conservative. For several years Mme. Loyson had wanted to leave Paris. The move was finally made in 1901, when they went to live in Geneva, Switzerland, a city with strong traditions of religious liberalism.

Swami Vivekananda's account from his 'Memoirs of European Travel' continues:

> 'And Madame Loyson has a bit of an animus also. Once she expressed her dislike of an actress, saying, "It is very bad of you to live with Mr. so-and-so without marrying him." The actress immediately retorted, "I am a thousand times better than you. I live with a common man—it may be I have not legally married him; whereas you are a great sinner—you have made such a great monk break his religious vows! If you were so desperately in love with the monk, why, you might better live as his attending maid; but why did you bring ruin on him by marrying him and thus converting him into a householder?"'
> 'However, I hear all and keep silent. But old Père Hyacinthe is a really sweet-natured and peaceful man, he is happy with his wife and family—and what can the whole French people have to say against this? I think everything would be settled if but his wife climbed down a bit.'

And so, typically, the Swami ends on a positive note. And there is little doubt that what he says about the marriage was true. To the best of his ability Père Hyacinthe did make a holy ritual of his marriage; having become a householder, he was an estimable householder. One has only to read his diaries to see how conscientious he was. Although the subject of the marriage figures often in his journal, there is no evidence therein that he ever regretted the step he had taken. This is what he wrote about Emilie after she died:

> Emilie is for me, in a sense, what Jesus Christ was for the first Christians. The revelation which has come to me for forty years through Her is more complete and progressive than that which came to them through Him.
> She is my Prophetess and my Mediator. And if I hold as well as I do and despite all to Jesus Christ himself, in a profound and heartfelt way it is in large part because of Emilie.

Paul Emmanuel Loyson's first child, Marthe, was born in 1900. She is now a grandmother and lives in Geneva. It is she who arranged for me to see the diaries of her grandfather, and who has read for accuracy these pages that I have written about him.

I am thankful for having been able to see the diaries. To me, as probably to other devotees of Swami Vivekananda, Père Hyacinthe was always a slightly pathetic and even ridiculous figure, known only from the brief mention Swamiji makes of him. But to become acquainted with Père Hyacinthe's life and his recorded thoughts is to become fond of this man and appreciative of him. One can see why he and Swamiji took pleasure in each other's company.

Père Hyacinthe began his diaries in 1860 and kept them up until shortly before his death. They comprise roughly a hundred handwritten notebooks, totalling over five thousand pages.

Our primary interest in the diaries is in the references they contain to Vivekananda. From these pages, written seventy years ago, we may hope to bring to light some new findings concerning him. And indeed, there are numerous entries referring to Vivekananda, set down between August 10, 1900, and November 3, 1900, the period of their acquaintance. There is also one short entry made four years later. On April 27, 1904, Père Hyacinthe wrote: '"Idolatry is legitimate, as the only form of religion possible for many people," said the Swami to me.'

It is only fair to say that Père Hyacinthe may not always have understood Swamiji nor quoted him correctly. He did not speak English, and we know that Vivekananda's French was as yet that of a beginner. The first entry which concerns us is dated August 10. This seems to have followed the first meeting of the two. Swamiji arrived in France one week before. We do not know under what circumstances the meeting took place.

> August 10, 1900
>
> The Swami (Master) Vivekananda, Hindu monk. The antagonism between politics and religion will end with the triumph of religion. The supreme end for the Hindu is to see God in his soul. Above all it is politics which has made the Occident, religion the Orient. The most perfect equality prevails, not between caste and caste, but in the interior of each caste—ideal republic. This is socialism also, for there is no individual property and the government owns the land. Religion and castes have created India and have preserved it, despite foreign conquests, Mongolian and European.

The reference to 'ideal republic' may have to do with Plato's well-known theory as to the desirable organization of society; but it seems that Père Hyacinthe must have misunderstood what Swamiji said about the ownership of land. Swamiji had perhaps referred to property being owned commonly by a joint family.

The next entry concerning Vivekananda was written on Friday, August 24. This is the day Swamiji gave a lecture at 6 Place des Etats-Unis. It is evident that Père Hyacinthe was present for that lecture.

> August 24, 1900
>
> The world you say, is nothing but a dream. But who is dreaming? Is it you and I and all the others? No, without doubt, because we are many, and the dream is single, and moreover we take part in it like the rest of the shadows that stir about there, and you yourself say that we are not, but we believe ourselves to be. Now, in order to dream, as to think, it is necessary to be. God alone is, you say, and you add, with reason, that he is immutable (unchangeable). But in that case, how has he made this dream, which changes continually, during its brief duration? Philosophy is nothing if it does not carry with it the divine breath of good sense. (Upon returning from the lecture given at Miss MacLeod's house by Vivekananda.)
>
> This pantheism spoils India for me, so attractive nevertheless in its old traditions, grandiose and gracious at the same time. The true pantheism, if one can call it thus, is that which we had thus formulated at our school of Saint-Sulpice: '*Post creationem non plus entis, sed plura entia.* (After the creation there was not more Being, but more beings.)"

An important position in Christian theology is involved here. Believing in creation as having occurred in time, and as an act of God, an orthodox Catholic will find that God is reduced and his glory diminished if it is proposed that divinity pervades all things. To him God alone is Being, and the beings he has created are in no way equivalent to him. To posit the idea that God manifests himself everywhere—that is to say, to take a pantheist position—is to make God equivalent to nature and thus no longer God. But Père Hyacinthe misunderstands the true sense of advaita, which makes evident that the glory of God is not diminished. but rather greatly enhanced, if viewed as pervading all.

After having confided to his diary his objection to some of Swamiji's remarks, Père Hyacinthe decided to make that objection known to the Swami. He wrote on a small piece of paper approximately what he had first jotted down in his diary on August 24 and enclosed this note with a letter addressed: 'Au Swami Vivekananda, Chez Monsieur Leggett, Place des

Etats-Unis, 6, Paris'. This note, the covering letter, and the envelope in which they were mailed were supplied to me by Mrs. Frances Leggett, daughter of Mr. and Mrs. Francis H. Leggett.

Neuilly [a suburb of Paris], August 26, 1900.

I am permitting myself, dear Swami, to send you these few lines in which, upon returning from your interesting lecture, I have summarized my objections.

I do not want at all to enter into a controversy with you, but I have wanted to make explicit a point of the highest importance concerning which it is necessary that religious thinkers of the whole world arrive at agreement.

The Eternal said to Moses: 'I am That I am.' [Exodus III, 14.] That is the most fundamental foundation of my religion. I may also add: 'After the creation, Being did not increase at all, has it diminished; *there is not more of Being, but more beings.*

I hope to see you again soon.

Hyacinthe Loyson.

This is the note that was enclosed with the letter :

To Swami Vivekananda,

The world, you say, is nothing but a dream.

But, who dreams ? Is it you and I and all the others ? No, without doubt, for, according to you, we do not exist. Although thinking wrongly that we exist, we are nothing but phantoms in this big dream. That which does not exist cannot dream, but only be dreamed by another who does exist.

That other cannot be anyone except God who according to you, alone exists. The world, as they say in India, is 'the dream of Brahma'.

But there is here an absolute contradiction, for God is *immutable* you agree, and he would not be so any more if he should become the subject of a dream which begins and ends and which changes continually during its brief duration.

August 24, 1900

The objection Père Hyacinthe raised is a classic question having to do with the problem of Reality and appearance. To clarify the matter, the example is often employed in which Brahman is compared to a dreamer, and the world of Māyā to the dreams which appear before him. These dreams have a sort of reality ; yet the dreamer is far more real than his dreams ; and when he wakes up, even the reality they seemed to have is no more. Similarly, Māyā—His Māyā—is superimposed upon Brahman ; yet Brahman is real and changeless, unaffected by the play of Māyā.

We may guess that Père Hyacinthe's having posed this question explains Swamiji's remark that he was a little afraid of the advaita. How Vivekananda answered the objection we do not know. But the Swami must have satisfied him, since in all his remaining diary entries concerning Swamiji, no further objections are recorded.

The next entry in the diary concerning Vivekananda is dated : 'Constantinople, October 27.' On the 23rd Père Hyacinthe noted : 'Emilie and I are leaving at 7.00 P.M. on the "Orient Express" directly for Constantinople where we shall arrive on Saturday morning [October 27].' Thus the Loysons did not stop off in Vienna for three days as did Swamiji and the others, who did not arrive in Constantinople until Tuesday morning, October 30.

The following conversation, recorded in the diary, must have taken place on the train before they parted in Vienna :

October 27 Constantinople.

Conversation with Swami Vivekananda the 25th. ... He hopes in several centuries, following the fusion of races, a new and universal religion will emerge which will bring together all the forces

> of modern sciences, all the longings of the old nations—this fusion of ideas and races now rendered impossible by the division of Europe into nationalities more or less inimical (narrowness of patriotism in contrast to the universality of religion). Will it be brought about through the establishment of some great empire more or less world-wide—England, China, perhaps a Chinese-Russian empire ?
>
> According to the Swami, France is at the moment the apex of civilization, but she has her depths as well as her summits. The wave of materialism passing over the West is most violent in France. ...

On October 31, according to Swamiji's 'Memoirs of European Travel', he and Josephine MacLeod made an excursion by boat on the Bosporus. They went over to Scutari—now called Usküdar—on the Asian side, where the Loysons were staying. Vivekananda reports : 'We had a long talk with Père Hyacinthe about American colleges.'

We learn from *A Bosporus Adventure* by Mary Mills Patrick (Stanford University Press, 1934) that the Loysons were staying at the American College for Girls at Scutari. This institution was established in the late 1880's by an American Protestant missionary organization, to provide women of the Near East with educational opportunities. Later the College was moved to the European side of the Bosporus and merged with the famous Robert College at Istanbul.

The position of Père Loyson in 1900, and the fact that he did in fact give one talk in the Sultan's domain on the 1900 trip, are interestingly recounted in the Patrick book :

> In the year 1900-1901 we had an inspiring visit from Père Hyacinthe Loyson and his wife. Père Hyacinthe was at that time a figure of world interest ... one of the few clericals at that time to fraternize consistently with all religious creeds and to become a pioneer in religious freedom.
>
> From the moment of his arrival at the college people from all parts of the city came up the walk of our front entrance in crowds to visit him. The Turks, the Jews, and representatives from all different forms of religion felt that this remarkable man belonged to them....
>
> When we announced in the daily press that on a certain date this distinguished man would speak at the college and that the public was invited, the Catholic Church persuaded the government to forbid the lecture on the ground that Père Hyacinthe was a dangerous man. Accordingly on the day appointed, when crowds of people ... came up the hill to the college gate, they found an official of the government there who forbade their entrance....
>
> The government did not, however, prevent the lecture, and we had a very enthusiastic audience . . . . Some of the visitors went around to a back passage . . . . Among other things, he referred to the universal religion in which Turks, Jews, and Christians could unite.
>
> During their visit, the Swami Vivekananda ... called to see our international guests.

Père Hyacinthe's diary entry of the 31st follows :

> October 31, 1900
>
> A judgement severe, but merited, from the Swami concerning Europeans and Americans, the race of merchants! (The American dollar: In God We Trust.) The heart of Asians is more with the Russians than with the English ; the Russians are Asians.
>
> 'We are traitors because we are slaves,' the Swami, in speaking of the Hindus. 'For the world Europe does not exist, except for the past hundred years. She wouldn't exist even then except thanks to steam. Up to then she was nothing but a barbaric corner of the globe.'
>
> Id. [Citation by the same author.] 'In America the races are divided even in

pourquoi je dis que votre agonie m'appartient. »

Conversation avec le Swami Vivekananda, le 25. – Il met le catholicisme au-dessus du protestantisme comme de l'islamisme, le protestantisme, religion négative, l'islamisme, religion rudimentaire; et espère, dans quelques siècles, par suite de la fusion des races, une religion nouvelle et universelle, qui réunira toutes les forces des Sciences modernes avec toutes les aspirations des nations anciennes. Cette fusion des idées et des races, rendue impossible par la division de l'Europe en nationalités plus ou moins ennemies (étroitesse du patriotisme opposée à l'universalité de la religion), sera-t-elle réalisée par la fondation de quelque grand empire plus ou moins mondial, l'Angleterre, la Russie, la Chine, peut-être un empire russo-chinois?

D'après le Swami, la France est actuellement l'apex de la civilisation, mais elle a ses abîmes comme ses sommets. La vague de matérialisme qui passe sur l'Occident, a toute sa violence en France. (Le sensualisme anglais, à la différence du français, est contre nature.)

Page from his diary of October 27, 1900, on which Pere Hyacinthe recorded conversation he had two days before with Swami Vivekananda on the train between Paris and Vienna.

the church, which ought to unite them, whites and blacks. Islam brings them together. From this standpoint [i.e. mixture of races], what one sees in the streets and mosques of C.P. [Constantinople] is beautiful. The Turks practice equality and the brotherhood of man. The four castes of India—priests, warriors, merchants, and workers—represent the sequence of history. Europe and America find themselves in the epoch of the basest of castes, that of merchants, who produce nothing but live by lying and stealing, and will be replaced by the reign, perhaps terrible, of the workers. Later, social harmony will be reborn, and there will prevail a superior fusion of the four castes.' Id.

The next day Père Hyacinthe wrote the following in his journal, a quotation from Vivekananda :

November 1, 1900

'The Dalai Lama was the spiritual director of Genghis Khan. For a time his successors ruled *effectively* over China, for whom the Manchu emperor was but a lieutenant. Later the emperors resumed the exercise of real power. It is said they had the Dalai Lamas poisoned. In any case, they would accept in that position nothing but youngsters.' Id.

'It is the responsibility of men like you,' the Swami said to me, 'to hurry up these [i.e. better] times. Let them arrive by pacific ways and not as a result of catastrophies.'

The next day was a Friday, the day of the weekly ceremonial visit to a mosque by the Sultan. The ceremony is called selamlik. It is interesting to think that Père Hyacinthe should be present to see the Sultan—whose absolute power was to prevent him from lecturing in the Empire—being publicly reminded of his impotence before God.

November 2, 1900

Was present at the selamlik, an impressive ceremony, national and religious at the same time. The words that the imam [Moslem priest] chanted to the Sultan from the top of the minaret impressed me more than anything else: 'Remember that if you are great and powerful, there is someone else greater and more powerful than you!'

We came back to Scutari in the company of the Swami, who gave in the chapel a lecture on the religion of the Hindus. Mlle. Calvé, actress, M. Jules Bois. Jules Bois said to me just a short while ago on the Bosporus: 'You will perhaps be greater on account of what you will have denied than as a result of what you will have affirmed.'

Thus we learn that Swami Vivekananda gave a lecture in the chapel of the American College for Girls at Scutari on Friday, November 2, 1900, his subject having to do with Hinduism.

The total time spent by Swamiji in Constantinople, according to the official biography, was 'several' days. In her reminiscences, Josephine MacLeod gives the time as ten days. He then went on to Athens. On November 3 Père Hyacinthe recorded a conversation which seems to have been the last that he and Vivekananda had together. It was probably this same day, or a day or two later, that the two took leave of each other forever.

November 3, 1900

Conversation with the Swami on the religion and the society of India. Loftiness and purity of the laws of Manu for the superior castes. *Aryan* means *noble, he who is born by prayer.* It is thus that humanity began, through the influence of religions: 'Humanity is not a race of monkeys regenerated but of gods degenerated.' If the monkey was the point of departure, he was nothing but an *involucrum* [convering]. The degenerated gods came from burned-out planets, from the moon, according to Hindu writers

According to the law of the superior castes, marriage consists in a rigorous monogamy: a single wife and the same

for always, even after death. The marriage act is sublime, sacred; one prepares oneself for it by prayer and fasting. The great religious duties—pilgrimages, for example—can be carried out only by man and wife together, not by widowers or widows, or the unmarried. The king, at his investiture, may not take his place on the throne except in company with the queen, she like him having received the royal anointing. If he mounts alone, he is not king.
Hinduism, Parseeism, Judaism—very old religions, having perhaps common origins.
Hinduism is more perfect than the two religions of our poor France, Catholicism and revolution.

The closing words of this entry suggest that, as a result of some three months of friendship with Vivekananda, Père Hyacinthe had come to look upon the religion he represented with better acceptance.

As for the Swami's position vis-a-vis Père Hyacinthe, it is characteristic that he should have stressed the nobility of the married state and its validity as a spiritual discipline. According to Indian tradition, the life of the devoted householder is great and noble. It demands sacrifice and constant self-discipline, making it thus in reality a religious practice. In his final conversation with Père Hyacinthe, the Swami emphasized the idea that the renunciation expected from the householder he now was, was as demanding as that required of the monk he had been—and as spiritually efficacious. Further, Swamiji's insistence on the high status of the wife surely must have surprised and reassured his listener.

We see from his diaries that a constantly pressing matter in the mind of Père Hyacinthe—even after decades of marriage—was that very marriage. We learn something of this anxiety from another source also. In the 1920's when Romain Rolland was preparing to write his biographies of Sri Ramakrishna and Swami Vivekananda, Rolland interviewed Josephine MacLeod extensively as regards Vivekananda. She must have described, among other events, her trip to the Near East with Swamiji and the Loysons, since Romain Rolland confided in his journal in 1927 the following:

> The latter [Père Hyacinthe] appeared always a bit ashamed and crushed, uneasy, not sure if he had done the right thing. He kept saying, seeking approbation, "Isn't it so? If my son is something special, that will be a sign that I did the right thing, isn't it so? Don't you think so?"

Père Hyacinthe had entered into his marriage in the noble spirit demanded since immemorial times of the brahmins of India, and had conducted it in the same spirit. His wife had been in the same mind and mould. In elaborating this Hindu view, Swami Vivekananda gave to Père Hyacinthe—from out of the ancient and rigorous tradition applying to the highest priestcraft in the world—a sanction that he could believe in and could take comfort from. Thus it was that Swami Vivekananda, in their last moments together, in talking so reassuringly of that subject closest to Père Hyacinthe's heart, blessed this estimable old man and helped set him at peace.

THE TROUBLE WITH TIME

Dr. P. S. Sastri

The realist systems consider time to be a unique, all-pervading, and abiding entity. It is without any quality and as such it is not an object for any sense-perception.[1] Since the mind cannot cognize anything without the aid of a sense-organ, the mind cannot have a direct apprehension of time. That is, time is inferentially known; and the grounds of this inference are to be sought in our ideas of before and after, of succession and simultaneity, and of slowness and quickness.[2]

The ideas of before and after are said to be determined by the solar revolutions,[3] which should today stand for the revolutions of the earth. But these revolutions themselves are not perceivable, nor are they outside time. This can be met by saying that the ideas of old and young do not arise from our belief in an abiding time, since they are merely forms of finite experience.[4] If A was born before B, A is said to be related to the moving body through an entity which is in conjunction with both. Such an entity must be a pervasive one. It cannot have a limited magnitude because all the finite entities that make up the world are related to one another as before or after. This all-pervasive entity should have the power to connect A with the property of earth called revolving. This power is denied to Ākāśa (ether) and to the soul. When a certain pressure is applied to an object, a sound is produced. The substratum of sound is connected also with other objects; and yet they do not produce these sounds. A pervasive entity like Ākāśa cannot, therefore, explain the relation. Moreover, the soul too is in contact with all the objects. Then when A is in contact with the revolving of the earth through the soul, B also is in a similar contact. Then A cannot be before B. We have then to consider a different explanation.

Time is said to be the special substance which alone can relate the object to the revolving of a planet in order to reveal the relations of before and after.[5] But time is related not only to A but to all objects. Then how can time make one entity alone prior to the other? If the relation is restricted to A alone, then the same restriction can apply even to space when it is said to relate A to the revolving body. Moreover, time as involving motion can easily come under the category of activity.[6]

As regards simultaneity, two or more entities must be together related in an identical manner to the revolving body. This is an impossibility.[7] We should first know that time is capable of relating A to the revolving of the body. The bare possibility is an assumption. On the basis of this, we are made to know that A is related to the revolving of the body. The idea of time is presupposed as an element in this idea of relation. And on the basis of this relation we are asked to infer the reality of time. This is arguing in a circle. The idea that A and B are related presumes that there *is* a relation between the two. If there is no such relation we cannot have an idea or experience that they are related. And any relation is between entities that have a similar kind of being. We cannot relate

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[1] *Nyāya Mañjarī*, 139; *Nyāya Kandalī*, 64: *Vaiśeṣika Upaskara*, 8.1.22; *Kiraṇāvalī*, 40.

[2] *Vaiśeṣika Sūtra*, 2.2.6; *Praśastapāda*, 63.

[3] *Tātparya Tīkā*, 2.1.39; *Kiraṇāvalī*, 114.

[4] *Nyāya Mañjarī*, 136.

[5] *Kiraṇāvali*, 115-6; *Nyāya Līlāvatī*, 290-1.

[6] *Nyāya Mañjarī*, 136.

[7] *Tātparya Tīkā*, 2.1.39; *Kiraṇāvalī*, 117.

a visible finite entity to an invisible non-finite one.

According to Śrīdhara, however, the ideas of before, after and the like are simple mental constructions. They are causally related to an objective entity called time. Even causality is not explicable in the absence of time. When an event is said to come into existence, it is taken to be non-existent prior to this. It is as an event in time that a cause can give rise to another event in time. In the absence of time things would either not exist or exist without any distinction.[8] Similarly the experience of change can be satisfactorily explained only with reference to time. Following Vātsyāyana,[9] Vallabha seeks to deduce the reality of time from the character of existing in the present. While the isness of a thing refers to its innate individuality, its being an existent is extrinsically determined; and this determination is treated as time.[10] But if reality is that which exists, nothing that exists can be temporal because time is always a process. Temporal positions like the past, present, and future are transitory; but the positions known as earlier and later do not appear to be so temporary.

We are directly aware of the things being before or after one another; we perceive their simultaneity or succession. These experiences go to show that time is directly apprehended by us as a qualifying element. It is no argument to say that time cannot be sensibly cognized because it has no form or colour; for, we do cognize colour even though colour as such is not coloured. Even the Vaiśeṣika's point-instants have colour and yet are infra-sensible.[11] When we cognize an object, we apprehend it as here and now. The now or presentness is a form of time. Any object cognized by any external sense-organ is cognized as present. Time is given as a necessary element in all apprehension. In the Kantian language it is a necessary form through which any entity is cognized.

The realist goes on to argue that time is objective and real. It is presented as a factor determining or qualifying the entities sensed. If we are to treat time subjectively as a form of intuition, the other factors too should receive the same treatment. But if time is objective and real, it ought to be sensed. We do have an awareness of different moments succeeding one another. This is a cognition of the difference in time.[12]

The Vaiśeṣika argues that the time perceived by us is only the spacious present. But time as such is not accepted as a perceptible object. Even the directly cognized temporal relations are treated as the ways in which events are arranged. If they are temporal modes of arrangement, then time is perceptible, however short it may be. If they are not such modes, then the arrangement should be spatial. How can a spatial form give rise to the idea of temporal succession or simultaneity?

The realist holds that past, present, and future do not really belong to time, for these exist only in relation to a knowing subject. That is, time has only a before and an after. But this distinction implies change, and change implies the division of time into present, past, and future. Now these divisions are relational properties which change. They are relations in which the events stand to something falling outside the time-series.

In normal experience we refer to past, present, and future. If these are parts of time, time will have a finite magnitude. Each part must have a specific character of

[8] *Nyāya Kāndalī*, 64-5.

[9] *Nyāya Bhāṣya*, 2.1.41.

[10] *Nyāya Līlāvatī*, 293, 312.

[11] *Nyāya Ratnākara*; *Śāstra Dīpikā*, 139.

[12] *Śāstra Dīpikā*, 45-6.

its own. The Vaiśeṣika, however, clings to the indivisible character of time. He argues that if time is divisible, each part must have its own character always. Then the present should never lose its presentness. Present, past, and future being mutually exclusive and contradictory, cannot be the three determinations of the same entity.[13] He, therefore, believes that when time is related to something beyond the time-series we get these three forms. The association with finite determinants called events is responsible for the three forms. But an event is an event in time; and in the absence of time, no event can be said to come into existence. These are no pure events, but spatio-temporal events. And apart from these events, where can we discover time?

But the Vaiśeṣika believes that there is time which is free from all relation with events, and which transcends all distinctions like past, present, and future. But are these distinctions real? Do they really exist? We have to consider whether time is real. The temporal distinctions are undefinable and unintelligible. Different revolutions of the earth cannot account for them; for, past, present, and future are related to the earthly motion in the same way. The same day is cognized differently. Today was yesterday's tomorrow and it will be tomorrow's yesterday. How can the same relation to the earthly motion bring about three different characteristics for the same day? We gain nothing by a change of the nomenclature into 'is actual', 'has been', and 'will be'.[13]

One may argue that the time conditioned by action is present, that conditioned by the antecedent non-existence of the action is past, and that conditioned by the posterior non-existence of the action is future. Here the divisions of time depend on action; and when action refers only to the present, the divisions must be those of the present.[14]

Moreover, the anterior and posterior non-existence are not intelligible without an understanding of the ideas of before and after. That is, we should know the nature of past and future. The argument in question thus seeks to explain the divisions of time with reference to those very divisions. This is begging the question.

It is not possible to argue that the time conditioned by a particular action is present only in relation to that action; for, this conditioning action can and does qualify even the past and the future. One may say that the time conditioned by a specification is present, only when the action is actually on. But this will mean that the present time is to be defined with reference to present action, while we are trying to find out the meaning of present. If it is said that the time conditioned by a definite action is present at the time of that action, we are having two times, one as the container or the ground and the other as the contained or the consequent. Time cannot be its own ground, if it is an indivisible single continuum.[15]

We cannot accept the view that the single infinite time appears as many because of its relation to the movement of an external entity. Any such appearance will be relative to the moving body. And it will be subjective, in which case the present may extend from a single moment to a year or a century. Then there can be no objective standard by which the present or future or past can be judged.[16]

As a matter of fact in our finite existence we know for certain that an entity is real if it is capable of action. The past or the future entity is not effective because one is

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13 *Khaṇḍana*, 1234-6.

14 ibid., 1238.

15 ibid., 1241.

16 ibid., 1244.

destroyed and the other is non-existent. But if these past and future ones have the capacity for effective action, they must be regarded as present entities. The present time is said to subsist in the present activity of the object. Then the past time must be in an activity which is no more, and the future time in an unborn activity. The dead and the unborn activities do not exist now. And when an object is not there, its property canot be there.[17]

Time is declared to be an auxiliary of motion.[18] Activity is either different from, or the same as, the object. If it is other than the object, the past and future states of the present objects would have to be formless; for, they are causes which will have to disappear as the present state comes into being. If they are not formless, then past and future will have to be eternally present. An eternal entity being independent of everything else can bring forth no effect; nor can it have any form which can undergo any modification. If activity is not different from the object, it would be present always; and there can be no past or future in the eternal present which can never undergo any alteration.[19] Similarly, there can then be no previous or later state of the object.

According to the Sāṅkhya doctrine, Mahat or the great cosmic entity is evolved out of primal matter. It is called Mahat because it is great both in space and in time.[20] It is an extensive transparent stuff *like* space.[21] We are told that direction and time are the products of space.[22] Time is a Vikalpa, which is one of the modifications of the thought-stuff.[23] To the Yogācāra thinker, there is no space, no time, and no motion. These are the entities imagined on the basis of the point-instants. The moments alone are real, and duration is a fiction.

Time cannot be an infinite continuum. One may argue that it is made up of many instants moving only in one direction. Since an interval between any two instants is not a fact of experience, time may then be viewed as an uninterrupted succession of instants, in a linear progression. The instant is the irreducible unit to which we can analyse and divide time. Each instant is followed by another, and no two instants can coexist. The succession of these instants is linear; but we cannot arrange them in a line since they cannot be spatialized and since they do not endure. Our ideas of past, present, and future will then be our mental constructs derived from our apprehension of the movement of these instants. Every instant is in reality the present moment, and it alone is actual.[23]

There may be three kinds of entities known as the past, the future, and the present.[24] But the past, as the Sāṅkhya views, cannot be totally annihilated, because of the Sāṅkhya-yoga acceptance of the principle of the conservation of energy. The past and the future must really exist. If they did not exist, there can be no knowledge thereof. It is the absence of the knowable that would explain the absence of the knowledge. But since there is the knowledge, it is argued that past and future exist. Moreover, that which did exist cannot die; and that which does not exist cannot become the present.[25]

Time may be viewed as a successive series of moments.[26] A moment is the time taken by a point-instant in leaving its for-

[17] *Tattva Saṁgraha*, 1821, 1835; *Pañjikā*, 1843.
[18] *Kiraṇāvalī*, 120-1; *Nyāya Mañjarī*, 139-140.
[19] *Tattva Saṁgraha*, 1794-1800.
[20] *Yuktidīpikā*, 108.
[21] *Vyāsa Bhāṣya*, 1.36.
[22] *Sāṅkhya Sūtra*, 2.12.
[23] *Vyāsa Bhāṣya*, 3.52.

[24] *Yoga Sūtra*, 3.14.
[25] *Vyāsa Bhāṣya*, 5.12.
[26] ibid., 3.52.

mer spatial position and reaching the next one. The uninterrupted series of moments is an order of succession. But for any continuity we need the co-existence of at least two entities; and this is impossible with regard to the moments. In other words, time is a hypothetical construction of the human mind.

The change or evolution in the external world is measured by the units of the spatial motion of the point-instants. Each such unit of time is the unit of change. These units succeed one another instantaneously; and the notion of time is no other than the notion of these discrete moments. The notion of the succession of these moments is in itself a mental construction.[26] The moment is real; it is the essential element of the notion of succession. This succession involves the notion of change of moments.[26] As two moments do not exist, there is no real succession, there is no continuous time.

Does the present have any claim to be real? When an object falls, we have a moment when it has fallen through, and another when it will fall through. When the fruit falls from a tree and is nearing the ground, there is a space it has traversed in the past besides a space it has to go through in the future. There is no third space wherein it can be said that the fruit is traversing.[27]

But the present is relative to the past and the future. If there is no present, how can the other two remain? In the example under reference time is revealed by falling which is an action. When this action is perceived as going on at the time, we have the conception of the present time. If one does not have this perception, what else is it which he conceives as 'having ceased' or 'going to happen'? 'Having ceased' refers to the end of the action of falling; and 'going to happen' refers to the coming existence of the action. In both these moments, the object has no positive relation to falling. But when we perceive the falling object, we perceive the object as related to an action; and this is in the present. It is with reference to this relation that the other two cases of the absence of relation are explicable. If the present action were absent, what would be there that is produced by the gravity of an entity when its support has been removed and when it falls? Whose effect would it be that the object touches the ground? The past and the future being non-existent at the time, they cannot be the effect or the cause.[28]

Past and future are not relative to each other. It is with reference to the present that their relativity can be established. If the existence of one were completely dependent upon the other, then what is that on which can the existence of the former depend? If it is on that of the latter, what is the ground of the latter? The rejection of one of these would necessarily involve the total rejection of both. But here we do not have two relative existents, but three known as past, present, and future.[29]

The present time is indicated not only by the idea of falling, but by the existence of things. The action of being extends over all present things. A denial of the present will make perception impossible, and therefore any other form of cognition devoid of reality and value. Perception needs the contact of the sense-organ with the object. That which is not present cannot have any contact with the sense-organ. To deny the present is therefore to deny the possibility of perceptual experience[30] Since it is only in connection with what is

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[27] *Nyāya Bhāṣya*, 2.1.40.

[28] *Nyāya Bhāṣya* and *Tātparya Ṭīkā*, 2.1.41.

[29] ibid., 2.1.42.

[30] ibid., 2.1.43.

being done, with what is being operated upon by an action, that we have the ideas of 'has been done' and 'to be done', it follows that we cannot reject the idea of the present.[31] But if the past and future do not exist, there can be no present also since the existence of the present is relative to the other two.[32]

The past excludes the present and the future. When I speak of the present, I must be taken to refer to a specific time. Is the specific feature of time natural to it or no ? It cannot be natural because time is said to be one. The present was once the future, and later on it becomes the past. We cannot speak of these three as the characteristics of time since that would be to speak of time as internally differentiated ; and time as such would have to take at once three inconsistent predicates of is, was, and will be. Then the temporal distinctions cannot be derived in a succession.[33]

If the specific feature like the present is not natural to time, how does the sense of the present arise ? When time has no specific characteristics, then the apprehension of the past or the present or the future cannot be explained. If it be said that time gets conditioned and gives us the awareness of the present, this conditioned nature cannot disappear from the past or from the future. The conditioning gives rise to the awareness of the present, and the present makes it appear conditioned. This mutual dependence can be got rid of by arguing that the conditioning is the same as the present. Then the presentness of time is grounded in itself, and this is illogical. But if something else conditions time and we have the sense of the present, then it leads to a regress.[34]

It may be argued that time conditioned by activity is the present, that the time limited by the prior non-existence of the present is the past, and that the time limited by the posterior non-existence of the present is the future. This account would make the sense of the present implicitly exist in our concept of the past and the future. The absence of a reference to the present cannot explain the past and the future. Moreover, the prior non-existence cannot be understood if we do not know what the prior means. The prior non-existence does not differ from the posterior non-existence. If the prior non-existence is liable to be destroyed, what is it that destroys it ? That which destroys it can be only its counter-entity. But it also is that of the posterior non-existence ; and as such it too is liable to be destroyed.[35]

The posterior non-existence is a product. Does being come from non-being, or does non-being give rise to being conditioned by causal nature ? In the former case, has the being a general form or a specific form ? It cannot have a general form because non-being does not have any general form. The origination of non-being is just being. Then even prior non-existence must have an origination. Till its counter-entity is produced, it is non-existent ; and till then it is presumed to have a form.[35]

Time conditioned by activity is the present. The present refers only to activity. Activity cannot be the conditioning factor giving rise to the present alone, since the past and the future also are similarly conditioned. If activity is a limiting factor, the limit is always *from* something which would be its counter-entity. But we cannot say that the present is from something. The present does not appear to have any such relation, and to that extent it is not a limited entity. If it does refer to the past and

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31 *Nyāya Sūtra*, 2.1.44.
32 *Tattva Vaiśāradi*, 5.12.
33 *Khaṇḍana*, 1233-34.
34 ibid., 1235-6.

35 ibid., 1238-39.

to the future as its limits, these limits are not simultaneous; one cannot be the counter-entity of the other. Since time appears to be conditioned by an act and since there is the apprehension of the present, the present cannot be a mode of time. When we say *is,* we are not able to say *what is.* We cannot say that during the time of the act there is the time conditioned by the act appearing as *is*; for, this is to define time with reference to time.[36]

Time which is the object of the apprehension and also the ground of the apprehension may be treated as the present. The prior non-existence of time conditioned by the present may then be the past time. Similarly the posterior non-existence may give us the future. This distinction is based on the natural difference between the prior non-existence and posterior one. In this approach the present becomes both the object and the ground. Then the cognition must grasp the form of the entity as well because the grasping of the conditioned cannot be possible in the absence of the grasping of the conditioning medium. This is possible only if knowlege is capable of revealing itself and the others as well. Otherwise one cognition grasps the conditioned and other presents the present. Then instead of saying that I saw this, we have to say that this is being seen by me. Thus the past is to be apprehended as the present.[37] If knowledge is self-revealing, then the time cognized as present is related to the cognition; and the object does not acquire any specific property. The apprehending cognition cannot be taken to be revealing the present as the specific feature because this cognition cannot reveal anything by itself.

Time is not an object of perception because it does not have the perceptible features like form, colour, and size. The mind cannot apprehend it since it can operate only through the senses. Time cannot be an object of an inferential cognition because the middle term is absent. One may claim that the middle term is provided by such concepts as before, after, simultaneously, late and early. But these are the forms conditioning the unconditioned time; and if these conditioned entities were to be accepted as the means of ascertaining the nature of time, it may be pointed out that these alone are preferrable to the abstract concept of time.[38]

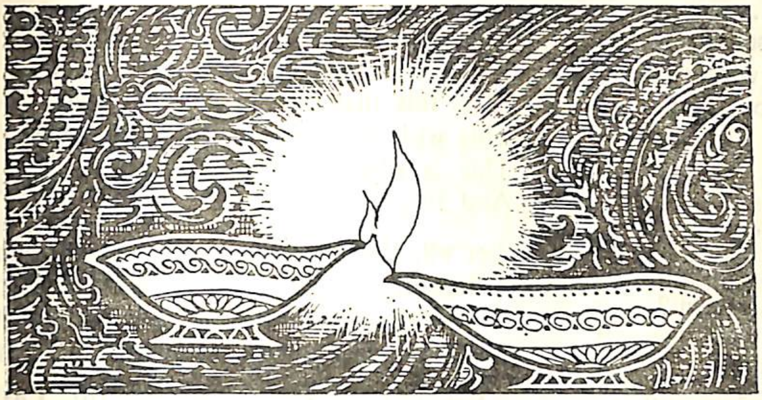
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36 ibid., 1241.

37 ibid., 1243-44.

38 *Tattva Pradīpikā,* 320-1.

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ILLUMINATING DIALOGUES FROM INDIAN LORE

BE A FRIEND TO YOURSELF

Thus have I heard.

On a certain occasion The Blessed One was dwelling at Savatthi, in Jetavana monastery in Anathapindika's Park.

Then drew near king Pasenadi the Kosalan to where The Blessed One was; and having drawn near and greeted The Blessed One, he sat down respectfully at one side. And seated respectfully at one side, king Pasenadi the Kosalan spoke to The Blssed One as follows:—

'Reverend Sir, it happened to me, as I was just now in seclusion and plunged in meditation, that a consideration presented itself to my mind, as follows: "Who are those who love themselves? and who do not love themselves?" And, Reverend Sir, it occurred to me as follows: "And they who do evil with their body, who do evil with their voice, who do evil with their mind, they do not love themselves." And although they should say thus: "We love ourselves," nevertheless, they do not love themselves. And why do I say so? Because, whatever a man would do to one whom he did not love, that they do to themselves. Therefore, they do not love themselves.

'But all they who do good with their body, who do good with their voice, who do good with their mind, they love themselves. And although they should say thus: "We do not love ourselves," nevertheless, they do love themselves. And why do I say so? Because, whatever a man would do to one whom he loved, that they do to themselves. Therefore, they love themselves.'

'Thus it is, great king! Thus it is! Certainly, great king, all they who do evil with their body, who do evil with their voice, who do evil with their mind, they do not love themselves. And although they should say thus: "We love ourselves," nevertheless, they do not love themselves. And why do I say so? Because, whatever a man would do to one whom he did not love, that they do to themselves. Therefore, they do not love themselves.

'But all they, great king, who do good with their body, who do good with their voice, who do good with their mind, they love themselves. And although they should say thus: "We do not love ourselves," nevertheless, they do love themselves. And why do I say so? Because, whatever a man would do to one loved, that they do to themselves. Therefore, they love themselves,

'Let any one who holds self dear,
That self keep free from wickedness;
For happiness can ne'er be found
By any one of evil deeds.

'Assailed by death, in life's last throes,
At quitting of this human state,
What is it one can call his own?
What with him take as he goes hence?
What is it follows after him,
And like a shadow ne'er departs?

'His good deeds and his wickedness,
Whate'er a mortal does while here;
'T is this that he can call his own,
This with him take as he goes hence.
This is what follows after him,
And like a shadow ne'er departs.

'Let all, then, noble deeds perform,
A treasure-store for future weal;
For merit gained this life within,
Will yield a blessing in the next.'

SOURCE: *Samyutta Nikaya* (iii. 1.41)

MEANS FOR ATTAINING THE PRESENCE OF GOD

The first means is a great purity of life.

The second is a great faithfulness in the practice of his presence, and in keeping the soul's gaze upon God, quietly, humbly, and lovingly, without giving way to difficulties and worries.

Take care that you begin your actions, continue them and finish them with an inward lifting of the heart to God. And as it takes time and trouble to acquire this habit, so you need not be discouraged by failure; as its formation is difficult, so will your joy be great when it is attained.

Is it not right that the heart, which is the seat of life governing the rest of the body, should be the first and last to love and worship God, both in beginning and finishing our works, spiritual and temporal, and generally throughout the business of life? It is the heart, therefore, that must ensure this turning to God, which, as I have already said, can more easily be done spontaneously and without study.

It is helpful for those who undertake this practice to use interiorly short ejaculations such as: "My God, I am wholly yours"; "O God of love, I love you with all my heart"; "Lord, make my heart like yours"; or any other such words as love may suggest at the moment. But care must be taken that mind does not wander and return again to the world; keep it turned to God only, so that, controlled and subdued by the will, it cannot but rest in God.

—BROTHER LAWRENCE

FREEDOM IN LIFE—AS A VEDANTIST SEES IT

SWAMI TAPASYANANDA

'How far is man free in life,' is a question that has been occupying the attention of moralists and philosophers all the world over, ever since man began to reflect on his own nature and seek a meaning for himself in the context of his physical environment. He has in himself a vague feeling that he is a free agent, but the slightest reflection helps him understand that he is hopelessly bound hand and foot by the forces of his environment, both internal and external. Our self-awareness as a body-mind finds itself limited on the one hand by the food, climate, and other physical factors on the external side, and on the internal side by our heredity, our endocrine glands, and the bio-chemical factors working within ourselves. As a social being, man is an end product of a long social evolution, and is strictly regulated by the traditions and behaviour patterns handed down from generation to generation.

What then is the genesis of the sense of freedom for which no explanation can be found in anything that constitute our body-mind? Obviously we have to trace it to our spiritual background which transcends nature but expresses itself muffled through the body-mind, which in itself is a fragment of universal nature.

Real freedom, therefore, belongs only to God, the Universal Spirit, who forms the spiritual background spoken of before. Man, so long as he experiences himself as an ego or soul, shares a bit of that freedom, but wrongly thinks that he, as an individual, is free, forgetting that real freedom belongs to the Supreme Spirit only.

The problem of freedom in life, therefore, resolves itself into the following propositions: As an individual or embodied soul, man is endowed only with limited freedom. Individuality is virtually materiality, and even that feeling of limited freedom is illusory so long as it is appropriated by the individual. But this illusory sense exists because there is a real background for it, and man strikes that real backgound when he rises from individuality to spirituality which consists in his participation in the Universal Will which alone is free.

This attitude of the Hindu tradition is beautifully brought out in the following saying of Sri Ramakrishna culled from the book, *The Gospel of Sri Ramakrishna*:

> 'Everything depends on the will of God. The world is His play. He has created all these different things—great and small, strong and weak, good and bad, virtuous and vicious. This is all His maya. ... As long as a man has not realised God, he thinks he is free. It is God Himself who keeps this error in man. Otherwise sin would have multiplied. Man would not have been afraid of sin. ... But do you know the attitude of one who has realised God? He feels: "I am the machine, and Thou, O Lord, art the Operator. I am the house and Thou art the Indweller. I am the chariot and Thou art the Driver. I move as Thou movest me; I speak as Thou makest me speak. ..."'[1]

> 'Just try to find out who this "I" is. While you are searching for "I", "He" comes out. "I am the machine and He is the Operator." You have heard of a mechanical toy that goes into a store with a letter in hand. You are like that toy. God alone is the Doer. Do your duties in the world as if you were the doer, but knowing all the time that God alone is the Doer and you are the instrument.'[2]

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1 1944, p. 134.

2 ibid., p. 733.

The question is often raised as to whether the Hindu belief in the law of Karma and rebirth is compatible with freedom of the will, which is the necessary presupposition of all moral effort. The answer is that in this respect the acceptance of the law of Karma does not introduce any new element complicating the situation. On a purely materialist hypothesis, man is a strictly conditioned being, his will being absolutely determined by his natural physical environment, the bio-chemical constitution of his body-mind, and the functioning of his endocrine glands. If, on the other hand, we accept a spiritual hypothesis, and accept an all-powerful and omniscient God, we have to accept that man has only that much of freedom which God has given him. In that case, the act of will that makes him break the moral law will have to be put squarely on God alone and the limitation He has put on the will of man. There is no way of getting over the difficulty of moral irresponsibility in any purely dualistic theory, either spiritual or materialistic.

It will, therefore, be seen that the law of Karma offers no new complication in the moral situation of man. On the other hand if rightly interpreted, it can be an incentive for human effort, just as it can be a cause of moral lethargy by a wrong interpretation. For the law of Karma declares that, if our present condition is the result of our past actions, our future state is made by our present efforts. So if man is a subject of his destiny, he is also the creator of his destiny. Thus the law of Karma is only an attempt, however imperfect, to explain how the limited freedom given to man in bondage operates in the sphere of 'becoming'. As he has a sense of freedom, and as the antecedent conditions limiting him are hidden from his view, there is nothing that deters him from self-effort.

The overall question, however, still remains—How can we reconcile the presence of suffering and evil in the domain of a Deity who is all-good, all-wise and all-powerful, even if we grant, the law of Karma as an internal explanation of His will. Hindu thinkers have adopted two attitudes, one akin to idealism and the other to realism. According to the first, the world of 'becoming' is *real* to the *ignorant* man, *apparent* to the *wise* man, and *non-existent* to the *wiser* man who attains to absorption in God. Accordingly the problem of evil and suffering is inexplicable to the first, and explained away by the last two. But there is the view of the *wisest* (the Vijñānīs, to use the terminology of Sri Ramakrishna) that God Himself has become the world, that creation is His Play ; that the Player, the Playmates and the Playthings are identical in substance ; that the sufferer, the one inflicting suffering and the experience of suffering form one and the same being in God ; and that suffering, being a part of the Divine Play, is in itself joy, as tragedy is in the dramatic art. In this view God's being includes all beings, and His will activates all wills. So He is Himself the inflictor of suffering and the subject of suffering in the grand cosmic Play in which He is engaged. Is such a God—a Being who delights even in self-inflicted suffering—consistent with our ethical sense and worthy of worship and adoration ? He is perhaps more worshipful than the monotheist's God who seems to enjoy the sufferings of others which He could prevent, and certainly more understandable than the illusionist's God engaged in the display of a *non-existent* universe to *non-existent* spectators.



HUMAN TRENDS

THE LEGACY OF WOMEN

In Vedantic parlance actions are never all good or all bad. In this era of liberation if this can be said to be true of any happening, it is surely true of the Women's Liberation Movement, a movement which is continually gaining momentum not only here in the West, but in other parts of the globe as well.

Speaking for the American scene, though women have been given excellent educational advantages and great freedom to enter most fields of endeavour, they have not been given equal opportunity in employment and the pay scales for men and women performing the same work have long been unequal. There is little wonder then that concerted efforts are now being made by the women of America to bring about equitable adjustments in these two very important areas. More and more women, not just to support themselves, but oft-times to raise children or to care for aged parents, must enter the labour market, and it is only just and right and proper that they should be treated equally insofar as job opportunity and pay are concerned. It surely will be a plus factor on the good side of the Women's Liberation Movement if these goals are achieved, but if women resort to undignified, gross, and immoral conduct in such achievement, the danger is very, very real that the bad will strongly outweigh the good in this movement by women for liberation. Perhaps 'Women's Liberation' is a misnomer. How much more acceptable and less prone to misinterpretation and ridicule, even by women themselves, would be an effort entitled 'Movement for Women's Equality' or even 'Equality for All'.

There is no quarrel by enlightened people anywhere with women who are striving for equality in job pay or job opportunity, so let this be the specific goal and let it be achieved in a refined and ethical way, because for any lasting good, right methods must be employed. In *The Web of Indian Life* Sister Nivedita points out that 'Throughout the world women are the guardians of humanity's ethical ideals.' It is not at all far-fetched or unrealistic to believe that much of the turmoil, unrest, sensuality, crime, and other disturbing currents now prevalent in the world, particularly in the West, are direct results of the failure of women to fulfil their roles as 'guardians of humanity's ethical ideals'. Women, by the lowering of their moral codes, by promiscuousness, by condoning pornography and sensual entertainment, by suggestiveness in dress and actions, and by their present militant stance, have sustained a loss of respect and veneration, a much greater loss

than any rights or material benefits they could possibly gain, and they have also, through such behaviour, undoubtedly contributed to the unhealthy moral condition presently existing. If women, through failure to live in accord with high moral, ethical, and spiritual values, are largely responsible and to blame for present-day ills of society, conversely, by simply living in accord with their Dharma, they have inherent power by which to bring about a change and improvement for the better.

Even a beginning student of Hinduism early becomes cognizant of that cardinal precept of the *Bhagavad Gītā*: 'Better is one's own Dharma, though imperfectly performed, than the Dharma of another well performed. Better is death in the doing of one's own Dharma; the Dharma of another is fraught with peril.' A brief definition of Dharma is that it is 'righteousness, one of the four ends of human pursuit; generally translated as religion and is often loosely used to mean duty'. Funk and Wagnalls Dictionary gives the following definition: 'Right behaviour; that which underlies and includes the law; truth and righteousness.' This leads one to inquire as to just what the Dharma of women is not only in India, where Dharma is understood and living in accord with one's Dharma widely accepted and practised, but in all climes. Is it not first and foremost to be wives and mothers of character and is it not the legacy of women to be endowed with virtues such as forbearance, compassion, unselfishness, understanding, patience, purity in thought, word and deed, and a willingness to be of service to all? There is no wonder that Dharma is well understood and accepted in India because it has long been part of India's cultural heritage and by living in accord with Dharma, the women of India have gained for themselves a respected place in society. It is revealing to read that Chester Bowles, when he was America's Ambassador in Delhi, did not hesitate to send his teenage daughter on long travels on her own in India and also that more than one diplomat has stated that if there is one country where he would allow his daughter to travel on her own, it is India. In 1929, Mahatma Gandhi stated that he was 'uncompromising in the matter of women's rights. In my opinion, she should labour under no legal disability not suffered by man. I should treat the daughters and the sons on a footing of perfect equality.' He drew women into politics with the result that Mrs. Vijayalakshmi Pandit became the first woman President of the U. N. Assembly and in India, years later, Mrs. Indira Gandhi became Congress President and, of course, the world now knows her as India's highly respected Prime Minister. India's glorious past is truly rich in tales of amazing and remarkable women such as Sītā, Sāvitrī, Damayantī, and Maitreyī. Only a society having the highest regard for women could produce souls of such magnitude. Perhaps it is not amiss to mention the story of Arjumand Banu who became the wife of Shahjahan in 1612 at the age of 21 and then took on the names by which she is today known to history—Mumtaz Mahal, the Exalted of the Palace, and Mumtazul-Samani, the Wonder of the Age. Even to this day tales are told of her generosity and of her wisdom both as a household manager and as an adviser to her imperial husband. Who does not thrill to the beautiful love story symbolized to the world in the exquisite edifice, the Taj Mahal?

In keeping with India's unique ability to produce spiritual giants, in just the last century there was born on her soil the Divine Sri Sarada Devi. A saying of hers is very potent in light of today's Women's Liberation Movement, namely, 'The only ornament of a woman is her modesty.' This simple saying of Sri Sarada Devi should be deeply

meditated upon and put into practice by all women who want to make their lives more meaningful and their own lot more palatable and who have hopes of making the world a better place for all. Through modest behaviour alone women have great power to stem the tide of sensuality now rampant. In their sphere of influence they could do much to create a healthy and sane society. All that is needed is that they set high moral standards in their mode of living and that they follow Dharma in their roles as wives and mothers. The truth of the statement 'The hand that rocks the cradle is the hand that rules the world' is as meaningful and pertinent now as when first uttered a century or more ago.

Even for those women to whom the role of wifehood and motherhood is denied their influence could be substantial if they would live in accord with their inborn feminine awareness of all that is noble and decent and uplifting. The Roman Catholic Church within this past year made a decree offering special consecration to lay women willing to take vows of chastity in what was called the answer to the modern world's obsession with sex. As explained by the Vatican, the thinking behind the promulgation of this rite is that it would be an act of esteem for women whose dignity is sometimes assailed by society, dominated as it often is by myths of vulgar hedonism. It was called by the Vatican a reaffirmation of the significance of chastity in a world obsessed with sex. A theologian said that the innovation affected cultural values and life styles and commented : 'Our time, and particularly the young generation, seem haunted by eroticism but yet among the best of the young people there is a strong craving for asceticism, purity, and poverty'; adding, 'may be the Christian virgin will be the genuinely liberated woman'.

This is unquestionably a superior kind of liberation and should be sought not only by young unmarried Catholic women but by the majority of all unmarried women everywhere, and especially in the West where liberty has indeed turned to license. Such living would be in keeping with Dharma and the moral climate of the world could not but rebound from its present low sensual level to new and glorious heights of enlightenment, purity and joy if all women, no matter what their position and role in life, would live in accord with Dharma. It would be a sign of great wisdom for women to work within the framework of their Dharma for the equality they want and are entitled to. Achievement of the goals desired could then be attained without throwing away the wonderful birthright to which women are born and they would then indeed be rightful heirs to the treasured legacy of womanhood.

—*Anna Nylund*

You see, the only ornament of a woman is her modesty. The flower feels itself most blessed, when it is offered at the feet of the divine image. Otherwise it is better for it to wither away on the tree. It pains me very much to see a dandy making a bouquet of such flowers and putting to his nose, saying 'Ah, what a nice smell!' Perhaps the next moment he drops it on the floor. He may even trample it under his shoes. He does not even look at it.

—Holy Mother

PANDIT ISWAR CHANDRA VIDYASAGAR

SWAMI TATHAGATANANDA

'There is not a man of my age in Northern India', said Swami Vivekananda to Sister Nivedita, 'on whom his shadow has not fallen'. Swamiji was referring to the tremendous impact of Iswar Chandra Vidyasagar's personality on his contemporaries. The question that crops up naturally in our mind is, how it was possible for a man like Vidyasagar to exert such an influence on the growing generation. His sterling character, brilliant intellect, and the realistic attitude were not the only factors responsible for this impact. There was hardly anyone at that time who could equal him in the harmonious blending of thought and action, theory and practice. He engendered in thinking people a virile attitude of hard work, militant defiance of injustice, strict adherence to righteousness, self-confidence, dynamic social consciousness, goodwill and charity to mankind irrespective of superficial differences.

During the period when Iswar Chandra was a student, India passed through stirring times which saw many revolutionary changes in ideas, thoughts, and in the entire outlook on life. Broadly three trends—Western infatuation, reformism, and staunch orthodoxy—were in evidence. Vidyasagar faced the uncertainty of that convulsive period with his characteristic practical attitude and chose to steer a middle course, a course that stood for a synthesis which united the best of the Eastern and Western cultures. The beneficent revolution in intellect and morals received its start from Rammohan Roy. In the intellectual sphere it took two forms. First, the acquisition of the new scientific method of the West, and second, the recovery of the literature, thought, and spirit of our ancestors in their true and pristine form. In both the fields Vidyasagar took a leading part. He was the first great critical Sanskrit scholar among the modern Bengalis.

Vidyasagar, the greatest product of the Calcutta Sanskrit College, was oriental in his scholarship and dress but thoroughly Western in his outlook as an educationist and a social reformer. The life that he lived was the real proof of what religion could achieve in practice, in domestic and social spheres, in public life and in the domain of altruism.

EARLY LIFE:

Iswar Chandra was born in 1820 at Virsingha in the Midnapore district of West Bengal. He was the eldest son of Thakur Das Banerjee. His father, though a man of straitened circumstances, gave his prodigious son a liberal education. His noble ancestors were Pandits by profession who used to earn a living by running Tols (sanskrit schools). His father was forced to break the family tradition, and came over to Calcutta for a job at a very early age. Regarding the impact of the heredity on the character of Iswar Chandra, Rabindranath Tagore has said:

> 'The fearless and lofty character of Ramjoy Tarka Bhushan (grandfather of Iswar Chandra) is revealed to us like a mountain peak in the morning light of the sun. That sort of witty, spirited, and courageous man is hardly produced in the soil of Bengal. This poor Brahmin could not bequeath any material property to his grandson but bequeathed instead a few precious traits of his noble character.'

EDUCATION:

Iswar Chandra was a restless, precocious, and promising child. He finished his stu-

dies in the village school within three years. At the age of eight he was brought to Calcutta in November 1828. It was a long trek of about sixty miles, a hazardous journey to be covered on foot in three days. But it also was a journey from the medieval world into the modern world; from the static outworn past into the dynamic emerging future.

The Sanskrit College of Calcutta, which was opened in 1825, claimed Iswar Chandra as its student on June 1, 1829. He passed out from the college on December 4, 1841, qualifying in grammar, literature, rhetoric, Vedānta, Smṛti,[1] logic, astronomy, and ritualistic law. He also did well in elementary English which was taught at the college in those days.

In appreciation of his brilliant academic career, the Sanskrit College conferred on him the title of 'Vidyasagar' 'an ocean of learning'. The title 'Vidyasagar', which has earned a country-wide currency, was appended to his name in the certificate given to him by the Hindu Law Examinations Committee which conducted the examination on April 22, 1839. But Iswar Chandra never used this title in any of his writings. He signed simply 'Iswar Chandra Sarma'.

Educational Reform:

Vidyasagar's first appointment in the Fort William College as Head Pandit of the Bengali Department in December 1841, and later as Assistant Secretary of Sanskrit College in April 1846, and again as Head writer and Treasurer of Fort William College in March 1849 ended the first phase of his public life. The second phase marked his principalship at the Sanskrit College in January 1851 and his headlong plunge into social and educational activities between 1850 and 1858. During these eight years he reached the pinnacle of glory in educational activity. His resignation from the principal's post in November 1858 closed the chapter of his creative period of official life as an educational reformer.

From a Pandit to a social and educational reformer, his transformation is unparalleled in the annals of modern India. He was the first to emphasize the need of the knowledge of English and Western mathematics along with classical Sanskrit studies. Otherwise, he argued, the students would live a life of isolation, separated from the more vigorous stream of culture sustained by Western education. He made the study of English compulsory and introduced modern mathematics in his alma mater to enlarge the mental horizons of the students of Sanskrit College. His progressive views were reflected in his scheme to rationalize the studies of Sanskrit, especially its grammar. He wrote a Sanskrit Grammar (1851-55) in Bengali by adopting a novel method. The obvious purpose of this was to open the gate of classical learning to all. He removed in 1851 the caste-taboo in admission to the College. He proved himself a great broad-minded educationist of the age of renaissance by admitting to the college all, irrespective of caste, and by offering the secret key to mastering grammar broke the hereditary monopoly of it by the priest-pandit class. He imposed the collection of admission fee and tuition fee. By insisting upon regular and punctual attendance, he enforced discipline on both the teachers and the taught, and raised the prestige of the College by the sheer weight of his personality.

Social Work:

The greatest achievement of Vidyasagar was the legislation of remarriage of Hindu widows. The sad conditions of the child-

[1] The law books, subsidiary to the Vedas, guiding the daily life and conduct of the Hindus.

widows deeply moved him. He delved deep into the Hindu scriptures. He was a mighty genius who tore to pieces the arguments advanced by orthodox pandits against widow-marriage. He disarmed all the critics by producing scriptural sanction to widow-marriage. He started this historic campaign against orthodoxy with the blessings of his parents for whom he had high regards. He published series of articles and pamphlets in Bengali in defence of his stand. Radhakanta Dev, the mouthpiece of orthodox Hindu community, sent a petition to the government against the enactment of the law, appending 36,763 signatures to it as against Vidyasagar's 987! But Mr. J. P. Grant, the law member, rejected them all, and the Bill was passed on July 26, 1856. The first widow-marriage was performed at Vidyasagar's initiative and expenses in Calcutta on December 7, 1856. Vidyasagar helped thousands of widows and contracted debts amounting to Rs. 50,000/- on this account alone! He celebrated his son's marriage with a child-widow on August 11, 1870. A day or two before the death of Vidyasagar on July 29, 1891, he had celebrated the marriage of his grandson (daughter's son) with a widow. His feelings on this subject have been reflected in his letter written to his younger brother in connection with his son's marriage with a widow: 'Introduction of widow-marriage is the greatest good deed I have achieved in my life.... I have striven my utmost to bring this about and, if necessary, I am prepared to sacrifice my life for it.' His reforms had a wide impact outside Bengal. Notwithstanding the wave of obscurantists' wrath, widow-marriage found its champions in Vishnu Sastri Pandit, Ranade, Telang and others in Maharashtra, Raghunath Rao, Chentsal Rao, and Veerasalingam Pantulu in Madras Presidency. Vidyasagar was indeed very happy to note that Brahmo Samaj and the cream of the new generation of Bengal championed this new movement with crusading zeal.

SPREAD OF EDUCATION:

One of the great aims of Vidyasagar's life was to spread education among the masses. He was a firm believer in the necessity of women's education and considered it indispensable to social progress. In spite of vehement opposition of the orthodox section, between November 1857 and May 1858, Vidyasagar at his own initiative established thirty-five girls' schools in four districts of South Bengal, with 1300 students on roll. His personal efforts and initiative were responsible for such great success. He advanced Rs. 3,439/- from his personal funds to expedite their opening. He also set up within six months, between August 1855 and January 1856, twenty model vernacular schools.

It should be remembered that Vidyasagar had to fight hard at one end against the indifferent attitude of the Government and at the other against the tradition-bound contemporary society. He tendered his resignation to the office of the Principal of Sanskrit College and Special Inspector of Schools of South Bengal in November 1858, because the Government refused to continue grants to the schools established by him. In his retired life he earnestly took up the cause of spreading English education without minimizing the importance of Indian languages. Through Metropolitan College which was fathered by Vidyasagar, as Rabindranath has said, the foundation of English education was for the first time laid by him on a national basis. 'While, however, the politicians and publicists indulged in protests and abuses,' writes Bipin Chandra Pal in his *Memoirs of My Life and Times,* 'Pandit Iswar Chandra Vidyasagar, realising the practical futility of these, resolved to establish and maintain out of his own resources, a college in

Calcutta. Its object was to find means of higher collegiate education to the youth of Bengal at such cost as was within their means.'

The last phase of his life, stretching from 1859 to 1891, was devoted to independent social, educational, and literary activities. At this period he conceived the idea of publishing and selling books. The extreme dearth of good textbooks as well as paucity of reading literature for the growing middle class population actuated him to write books. And in this way he became a creator of modern Bengali language. He wrote many books and edited and annotated some original manuscripts of Sanskrit classics in his life (1847-1883).

PHILANTHROPIST:

His personality, outlook, and sympathy were cosmopolitan and human. Endowed with a compassionate heart, Vidyasagar was found engaged as a social worker fighting disease or general economic distress or sending regular monetary help to individuals in trouble irrespective of caste and creed. It is estimated that his publications earned him a royalty amounting to Rs. 2000/- to Rs. 3000/- per month. Major part of this went to charities, which earned him the epithet 'Dayār Sāgar' or 'an ocean of compassion'. His was instinctive philanthropy.

Some appraisals given by his contemporaries throw revealing light on the personality of Vidyasagar. Two traits of his character made the deepest impression on the mind of Rabindranath Tagore: his manliness and humane character. To quote Rabindranath's words in translation: 'The chief point of pride in Iswar Chandra Vidyasagar's character is neither his compassion nor erudition but his uncompromising manliness and its immortal humane quality.'

Vidyasagar was born with the religious instinct of our people, but his powerful individuality made him in 'religion altogether subjective'.

Sri Ramakrishna called on Vidyasagar at his residence in Calcutta in 1882. It was a case of great saint visiting the great philanthropist. Sri Ramakrishna was of the opinion that without God's love and divine grace Vidyasagar could not have been so great.

'Up till now I have seen only canals, marshes, or a river at the most. But today I am face to face with the Sāgar, the ocean,' said Sri Ramakrishna to Pandit Iswar Chandra Vidyasagar when the Master called on the Pandit. He spoke highly of Vidyasagar. He said: 'You are not the ocean of ignorance. You are the ocean of Vidyā, knowledge. You are the ocean of condensed milk.'

In his life he very ably represented the essence of unselfishness and human sublimity, of scholarly profundity and ascetic simplicity, missionary zeal and unbounded love. The combination of stern resolve and uncompromising independence, self-reliance and mother-like tenderness of heart, such as was met with in this great son of India, is really rare in all countries. Rightly Michael Madhusudan Dutt described Vidyasagar as having 'the genius and wisdom of an ancient sage, the energy of an Englishman, and the heart of a Bengali mother'.

LANGUAGE AND SPIRITUAL ERROR

Dr. K. D. Prithipaul

Man trusts to the verbalisation of his experiences to preserve his identity and his awareness of belonging to a historical situation. Words, signs, and symbols establish the vital relationship between him and things, without which it would be impossible to visualise the particular quality which makes Man what he is. Language constitutes the foundation of Man's belonging to society. There is no private langugc ; all forms of language are social. Language would not exist without society. Society expresses itself in language. The individual becomes aware of his being a member of a larger social group by inheriting the language used in his milieu, by personalising it. More often than he may imagine the individual man is actually a centre of a process of socialisation: the group is asserting itself in and through him. Political, economic, aesthetic values express themselves in the quiet consent, on the individual's part, to them. Only in fleeting moments does the individual recover his being from the hold which the impersonal drive of the historical process has on him.

It is not by accident that decisive political, or aesthetic, or religious changes require equally dramatic changes in linguistic expression.

The attempt to obliterate or modify an entire linguistic system accompanies the need to regenerate both society and individual men and women. This is so because of the coincidence between thought and language. Change the language and the thinking style changes. It naturally follows that a new type of man emerges, with new visions, new hopes, new options, new ideals. Indeed it is a fallacy to argue for the separation between language and thought. They both coalesce—at least in that luminous moment which precedes the historical expression of the thought in its linear, temporal form. We do take only a partial view of the way in which a thought seeks its expression when we study only its exterior, printed or spoken form and react on it, with the intention of appropriating it and making it ours. The psychological fallacy then consists precisely in the reader or listener thus arbitrarily representing *his* thought for the thought of the speaker or writer. It is impossible to reach at the thought of the other, so long as we restrict our understanding to using the material offered in print or in sound. We are never aware of others' thoughts. We are aware only of *our* thoughts. We never escape from our individual, personal, thought-process. Even in a conversation, in the most intimate dialogue, we do never leap forth from our awareness of our own thoughts.

Evidence that animals do use a system of signs or a language of some sort for communication among themselves, does not prevent us from maintaining that man does use language for other purposes than mere communication. Man uses language to express an emotion to indicate, to represent. These functions do exhaust the totality of Man's being when it is evinced in linguistic forms. The refinements of style, the cadences of rhythm, the spontaneous creation of new expressions, enable the hearer or the reader to participate, to some extent, in the particular thrills which ruffle the speaker or the writer's imagination. Understanding of a lyrical passage may engender a specific mood or emotion in others and thus make possible a right guess of what the original purports to be. Likewise, the representation of an event, a thought, bring the past to the consciousness : the past thus ceases

to be past and becomes coeval with the present. Case-endings or verbal transformations arbitrarily introduce into time subtle, arbitrary divisions that do not exist in our consciousness. Grammar attributes to time a linear unfoldment. However, consciousness is never linear. In fact it cannot be compared to a straight line or to a circle or even to a self-perpetuating series of points. Further grammar attributes to time an objective existence outside ourselves. But time never enters our consciousness as an objective 'thing'. It would be more honest for us to assert that we are 'conscious of something', without introducing a division between 'we are conscious' and 'of something'. The thought process that is our consciousness offers its own evidence, its own *raison d'être*. Nothing invalidates it.

Language brings out into a concrete, historical form the thoughts or emotions of the speaker or writer. As such language must not be viewed as an object. It is *not* an object. It is inseparable from what cries for expression in man. It points to what man is, it is his being expressed. Language refers to a source, which sustains and develops it.

One is inclined to view language as an object when one studies it. One then deludes oneself into believing that one is studying its grammar, its syntax, its vocabulary as one studies the configurations of a stone. But on reflection, it becomes evident that the study of a language is actually a becoming aware of oneself in a hitherto unsuspected way. The new language thus becomes a new mode of one's consciousness of our reality. Language thus yields its authentic meaning : it is a metaphor of ourselves, of our Self. Right knowledge of language ought to engender the right knowledge of our Self. Right knowledge is not an accumulation of facts marshalled by linguistic research ; it is not the logical argumentation about the correspondence of words and signs with objective external realities. Such knowledge, on the contrary, refers to the interior of the user of language : what is happening all the time that someone is using language to express his thoughts, emotions, his cognitive acts, his memory ? What information does the language used yield about the source from which it springs? Does this source lie outside the reach of language ? Can it survive being translated into linguistic forms ?

Language exerts, more than anything else, the illusive power of distorting man's relationships with the ambient world. To whatever degree may language express the fullness of one's emotions and thoughts, it is self-evident that language is meaningful, to a large extent, only with regard to our sense of vision. Very little of our other senses affects the structures and logic of language. Language thus, by its very indispensability, throws man into a condition of utter dependence on it for understanding the world around him. Yet we all know that our awareness of lights and shadows, of sounds and silences, our awareness of affections, of hostilities, of friendships, of falsehood, of truth, of right and of wrong, depends on all our senses—and not merely on our sense of sight and on our cognitive faculty. Use of language forces us to stress our 'reason'; it tempts us to consent to our being less than what we are.

Our servitude to language is felt most when we have to explore this nebulous region which is conveniently named memory. The very word 'memory' in fact is an illusion ; it suggests there is something 'in' there, inside us, which is distinct from our other ways of knowing. All the contents of a past event, its cognitive, perceptual, emotive components, present themselves to us as a well codified articulation using the conveniences of linguistic expression. No one is ever conscious of his memory by

other means than by re-visualizing it and expressing it for himself, for his own private understanding, in words which are meaningful because they depend on a particular logic, because they are relative to a specific moment in the cultural and historical development of the group of which he is a member.

Error, therefore, arises from the very fabric of our active being. It is an absence of coincidence between our perception and what is commonly named external reality. More : it is an inversion of ourself, a distortion which constrains us to take only the fraction of our self for our totality ; it is the illusion of conferring permanence on to the function of memory that over-reaches succeeding moments of experience and considering it as an unchanging entity called the ego, the 'I'.

In the expressions 'I see', 'I sleep', 'I dream' we unconsciously use the same sign or the same sound to denote our 'ego'. The written or spoken sign deludes us into the conviction that indeed there exists an entity common to these three states of consciousness. Were we to use printed signs of different colours, or were we to utter different sounds each time we refer to the 'Subject' experiencing one or other of these three states we would certainly disrupt our commonplace acceptance of ourselves. We would immediately break up the closed entity consecrated by the term 'ego', or 'subject' into a mosaic of different, heterogeneous mental states. The language we use every day, the language which is the very fabric of our being, does not allow us to do so. Even when we attempt to examine the unsubstantiality of the sound or sign 'I', we must confine ourselves to a private, incommunicable awareness of our own Self as made up of multiple layers—each exclusive of the other. Chuang-Tzu's self-questioning as to whether he is a butterfly dreaming he is a man, or a man dreaming he is a butterfly, is pertinent to our discussion. Unquestioningly and arbitrarily we use the sound or word 'I' to denote three discontinuous experiencing 'Subjects' and assume them to be a single 'thing in us'.

In this regard, then, language acts as a veil which conceals our Self and denies us the total experience of our Self. Further it substitutes in its place an image of ourself, a metaphor of our Self. As a result, under the umbrella of universal generalisations and socially accepted conventions we seek the precarious security of forgetting the true awareness or experience of our real Self.

The fact that language depends so much on visual and aural perceptions for man to assert himself and to share in the experiences of others, results in the atrophy of our sensitivity to all the stimuli impinging on us all the time, from the outside world. Inhibitions, fears, hopes, certainties become elements of what we believe we are, simply because we have accepted categories of thought and feeling which dissolve once we decide to be more responsibly aware of our genuine, personal experiences. It is a generally accepted fact that, in certain unguarded moments, we come across a new experience, a new awareness within us, a new understanding of a friend or of a tree, which cannot be expressed in words. It is immaterial to say that it is 'ineffable'. What is of consequence is that the person who 'has' or who 'is' this experience knows what is happening to him. He is for a brief moment thrown into a state of utter solitude which is not a severing of himself from the world. Solitude then becomes fullness. It is not concerned with time. It is not a historical experience. It does not seek for any form of consecration or approval by history.

Solitude—the ineffable solitude is what reveals our Self in its total nudity. It is the poetic state in which alone do we feel we are touched by Truth. It is the Source of creativity, of expressivity. It is the ground

of all our eminently individual experiences—experiences which subsequently flow into the pool of collective experience, become historical.

Living a step outside this poetic state is living in error. It is true that experience in error would still be approved of by social institutions. Professional success, faithfulness to vocation, loyalty to friends and to values, philosophical justification of truth and consistency, theological consecration of failure or success, would provide and do provide the support we need to make our error be accepted as truth, as normal behaviour, as social congruity, as ethical propriety. One can use and does use rational arguments to explain away any psychological or intellectual contradiction or any moral aberration or any social deviation. Concern for the 'why' of socialised experiences within what we call here 'error' may explain the preservation of our identity with this 'state of error'. But even when we reflect on the inadequacy of language to yield the real out of the error which pervades daily existence, we cannot do so but by using a language of criticism or by forcing the language of error to examine itself, so to say, and verify its claim to certainty. No meta-language as such does exist, which would come into operation to unsettle the ordinary language we use and enable us to reach at reality.

Philosophy or theology, as languages, reflect the perceptions of man at specific moments in history. They use the insights of the past, incorporate or reject them, reflect on them, bring both new styles and new formulas, make similar claims to truth and certainty. They may be pregnant with individual insights, but, at the same time, they relate to a cultural phase of the group. They depend on universals, on social acceptance of grammar, of style, of concepts, and never completely free themselves from the hold of history and of group values. Truth is not philosophy, the real is not theology; in fact, no amount of expert knowledge in theology does in any way bring us nearer to reality or to truth. Truth is not a concept or a certainty expressed with well-reasoned logical consistency. Truth is an experience. Its centre of expression is in the individual human being. It does not require academic consecration or social approval. It just is.

Understanding of the external world requires evidently the use of the appropriate word or sign. Yet, one may ask: Can there be understanding of an object without giving it a name? Are names and forms essential to understanding? Needless to say: we are not advocating an artificial abstract obliteration of all the constituent signs and symbols of language. We are only trying to question the autonomy and arbitrariness of a name or of a form when we unconsciously use it to indicate an object, to represent a sentiment or to communicate knowledge of a concept. The sound or the word 'table' owns an independence and an arbitrariness to designate a particular object or type of object, to the exclusion of other objects, which leave us helpless. It seems that, in some vague, undefinable way, language takes hold of our perceiving and cognitive faculties and constrains us to understand things and ourselves in ways which would be different were we to use other means to know our relationships with the external world and with our own selves. We have to sacrifice our subjectivity when we speak and write or listen and read. Our self situates itself—to use a spatial metaphor—somewhere between the name and the thing named. The meaningful use of names establishes man in a direct relationship with things: representation of perceptions and cognitive acts becomes possible by means of language. However, the totality of the Self is not exhausted in representation. Knowledge or apprehension of the outside world,

awareness of the present, always lie on the side of error—so long as we bear in mind that the Self dwells concealed, forgotten. Language does not draw it forth. We have even a diffuse intuition that no amount of effort on the part of our senses or of our reasoning faculties can give us a direct awareness of our Self. Ethical behaviour offers a solace that perhaps the Self—if known directly—would act in this particular way, in this particular situation. Moral action is thus pervaded with the hazy assurance that it is better done in the way we have chosen. At the same time it is not unthinkable that an action may be performed for a 'good' end without it being necessary to label it 'good'. The perfect act is the free act: it is the outward expression of the Self. It has no social or historical categories. It is the sign of the Self.

Language then is constantly impelling man to be other than what he is. He is all the time being thrown into the illusion conjured up by Language. More than anything else, Language forces man to be external to himself. Man is reified. He seeks for meaning in events, in his thoughts, and thereby reduces himself to an element in the flux of time. He does not hear himself; he never feels himself; he is never able to coincide with his own solitude. Words lure him out of it. They give him the illusion of a reality that exists out 'there'. They are a product of his imagination: with the help of language he posits a world of mediation between his Self and the complex of what is symbolically designated by 'the outside world'. In fact man is never in a state of knowledge where the expressions 'outer' and 'inner' stand for two separate entities. Man is his own thought, or rather the flux of thoughts that race involuntarily 'in' him.

Civilisations rise and fall, cultures arise and fade away, philosophy and theology renew themselves by making adjustments and strive to be 'up to date'. All these point to the invincible mobility of language, to the ever changing form of language. Changes in civilisations, in history, are reflections of the changes that occur in language. When a language changes, man also changes. Revolutions do destroy institutions: they are invariably accompanied by changes in literature, in the style of writing, in the novelty of ideas requiring new idioms. That is why a revolution can be so exalting; it attracts the noblest minds, the most generous hearts. For a brief period, for a few years, the poetic intoxication of discovering the real soul of the group behind the ponderous incrustations of static power structures suddenly sways the emotions of the collectivity. The routine then sets in, till the new authority, having become in its turn, static and oppressive invites a new set of revolutionaries, new songs of deliverance, and a new passion for the rediscovery of the authentic being behind the smugness of confident, but false security.

What the revolution is for the group, poetic ecstasy is for the individual. In a fortuitous encounter with a thing, or with ourselves, we discover that we have to undo the net of words and symbols, in which we allowed ourselves to be imprisoned. Religious organizations, official bureaucracies, political and legal institutions may continue to support and be supported by the language into which we are born. But there comes a time when we realize the inadequacy of our linguistic loyalties to yield full knowledge of what we are. We discover that we allow ourselves to suffer because, for no reason or justification, we make 'ours' what is 'theirs', we live and coerce ourselves to live according to norms chosen and adopted by 'others', we must behave in the 'right' way because the group has established the rules of social conduct. We have no privilege to free ourselves. We must continue to be 'right' with the others. We cannot be right to and with ourselves.

We must live in prose with the approval of history. We cannot be in poetry at the cost of a private rebellion against effortless acceptance and approval by others. Error is precisely the compulsion to be 'other'. Error is the masked consent to be 'other'.

Reversal of the priorities brings about the cancellation of the error. To maintain oneself in the linear succession of thought-events perpetuates the error of depending on language and of preserving one's identification with the language-system which feeds on these thoughts and are in turn fed by them. To use a crude, spatial metaphor, error consists in the going forward along the flux of thoughts—thoughts conditioned by all the categories of history and language. Even hope is delusive in this respect—it extends the error into the future. The future must be understood as a total break from the 'now', as an undefined abyss that is not coextensive with the present. It is infinite. We are ever moving into the infinite, into the undefinable, into the unknown. But hope—which requires present language for its meaningfulness, betrays the infinity of the future. All doctrines of redemption or of salvation inevitably bear this fallacy of pretending to offer 'something' different from what man is at this moment. Teleological formula—be it understood as relative to the group or to the individual—cannot convince the fearless seeker after truth. Turning back from the error of living within the linguistic framework of the past-present necessitates also turning one's back on the language that engenders this false belonging and this false security. In like measure it necessitates turning one's back on all linguistic formulations that claim to legislate on the future.

Correction of error is the sacrifice of one's externality. It is the choice of silence even when one is lost in the crowd. Each instant assumes its uniqueness, its independence. Each perception, each cognitive gesture is understood as a point—without any other associated perception or cognition impinging simultaneously on it. Error ceases when each thought, each feeling is seen for what it is ; it is an act of withdrawal whereby one contemplates, in solitude and in silence, what is happening 'inside' one. All social reflections fade away. Conflicts with the past, contradictions between the acceptance of what one is and what one was made to be, disappear. Tragedy loses its relevance. So does fear. So does hope.

What *is* requires no linguistic support to be understood. The knowledge of the thing, the 'that' becomes an incommunicable experience, the illusion of linguistic indispensable authority vanishes. It is a fiction conjured up by the imagination that the mysterious, the inexplicable ought to be attributed to a divine person. No one ever has a sign of 'God experiencing...'. Only man has this experience—and it does not require language to assert its validity.

Being is not a person. It is not a subject. It is not a predicate. It is not a verb.

Nothing has been. Nothing will be.

Everything is.

The wonder is that the error was necessary for man to 'go back to' that End. That is man's predicament.

Change is a self-hearing, a self-remembering. It is a return to our Self—following our decision to free ourselves from the lethean temptations of language.



THAT INVINCIBLE WEAPON OF YOUR VICTORY: THOUGHT

Thus teaches the *Dhammapada* :

> 'If a man's faith is unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.' Verse 38
>
> 'If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is watchful.' Verse 39
>
> 'Knowing that this body is (fragile) like a jar, and making his thought firm like a fortress, one should attack Mara (the tempter) with the weapon of knowledge, one should watch him when conquered, and should never rest.' Verse 40
>
> 'Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.' Verse 41
>
> 'Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do him greater mischief.' Verse 42
>
> 'Not a mother, not a father will do so much, nor any other relatives; a well-directed mind will do us greater service.' Verse 43

If your thought is unsteady, for you then there is no steadiness anywhere in the universe. You then belong to a universe of unsteadiness of more shadow than light, more doubts than semblance of certainties, more agony than happiness. For, as is your thought so is your faith. With unsteady thought you have unsteady faith. Whatever you catch with unsteady faith will catch its character; unsteadiness up to end of things, for both the beginning and end of things is nothing but thought. With troubled thought as the basis you can never have untroubled peace. With that kind of peace as the foundation the superstructure of your knowledge will always have the proneness of a tumbling mansion.

Steadiness of thought does not mean the non-dynamism of the process of mentation but perfect enlightenment of intellect and fullness of understanding. When thought is one with consciousness *per se*, which is the ultimate fact of existence, then alone it is steady. In that state alone the true law is known. There cannot be any difference between true law, true being, true knowing, true peace, and true love. Perfection is ultimate simplification of being, and that is steadiness of thought. Therefore true living is a shearing process and not a process of embellishment or acquisition. Be; and not have: is the demand. The more you have quantitatively, unsteadier you are. Axis has to be transferred from desire to understanding. The process of desiring is the process of unsteadying. The unsteady person can never be in perpetual light; he can never

be abidingly happy. He will be elated this moment and depressed the next.

The Lord asks in the *Gītā* a small question: *aśāntasya kutaḥ sukham*? How can there be happiness for the disquiet or unsteady? The implication is: *śāntasya kutaḥ asukham*? How can there be unhappiness for the steady one, for the quiet one?

We close our eyes when confronted with a situation of fear, but it is precisely by opening eyes and seeing things clearly we get rid of fear. Fear originates from inner perplexity. Inner perplexity is nothing but confusion of thought. Confusion of thought prevents us from knowing anything and everything in the right perspective, including ourselves. When we have wrong knowledge about ourselves, we cannot help having wrong knowledge of other things too, because such a person is displaced or misplaced. A misplaced person's perspective is coloured by the fact of his being in the wrong place.

So one must watch one's thought and save it from perplexity and dissipation. Scattered brains cannot achieve anything but worse than confusion. Their present and future can only be unsure. But those who have steadied their thoughts by discrimination, study and meditation are not perplexed by the dual throng of life and comprehend reality by the concentrated power of their mind. A man whose thoughts are not dissipated is a power to reckon with even though he may not utter a word. True being is always a wonder for we seldom meet the simplest of things.

Everything around a man—his possession, position, relations, is brittle, fragile like an earthen jar. And life seems to be ever ready to deal blows. A man cannot hide or climb anywhere to escape this fragility. But he need not, if he would know how to do right thinking. A man who is firm in thought has his fortress within, which the enemy's missiles cannot penetrate. No outer fortress ever saves a man. What saves him is the purity and firmness of his thought.. The mortal who has perfected his thought and discovered the true nature of the things composed, is no longer afraid of death. One who has ceased to be afraid of death dies not. Real death is only in the fear of it. There is no need in life to be on the defensive side; that way of living is constant suffering. Better is aggression. Take the battle into the heart of the enemy camp and then give the fight of the victor. And with a single weapon you will win. That weapon is knowledge. Knowledge is nothing but mature, ripe thinking. The enemy has no power on you except through your own thoughtlessness. The conquered enemy is on the watch. So it needs to be watched. There is no better watching than being awake. Being awake means being in the stream of right thinking.

In this vain world where everything decays, it is better to strive to attain a few pure thoughts for victorious living so that we may go through any situation of life perfectly whole, than to rush after things which fall apart in no time.

Foolish people are proud even of their hair, or muscles or limbs—their bodies. But it will not be long before this body becomes some kind of a fertilizer on earth. It is no intelligence not to take note of the decaying character of the body. Those who are aware that this body lasts but for a while take best advantage of the strength by directing all their inner endeavours upwards so as to be able to catch by thought what the flesh cannot soar to do. They convert physical energy to mental energy and with mental energy they transform themselves spiritually. They do not waste time purposelessly.

You may give a man a fortune but out of this he will promptly manufacture dis-

aster if he has a wrongly directed mind. Another may be faced with no end of misfortunes, but with a well-directed mind as his drilling machine he extracts out of them greatness of life.

If our mind is not well-directed no enemy is needed to cause us ruination. In fact no enemy can do us greater harm than our own rotten mind. External enemy can harm us only externally. But our uneducated, untrained and unrestrained mind can undo us from within and without.

Everyone needs a true friend, a dependable guide, a faithful helper to go along in life's way in a meaningful manner. But there is not one true friend, a more dependable guide, and a more faithful helper than one's own well-directed mind. Not even our nearest and dearest ones, our greatest well-wishers like our father and mother can do us greater good than our own well-directed trained minds.

All foundations for prosperity which are unrelated to man's well-directed mind can only increase man's problems and burdens. But with a well-directed mind there are no problems man cannot solve and burdens he cannot bear.

If we carefully search for the reason why with all the explosion of knowledge mankind is in such a hopeless mess, we shall discover that our minds are not in their right places and in right shape. The moment we take up our own minds to give them a right direction our world begins to take a unforeknown shape. We may not be able to change the world setting a lever somewhere. But certainly we can give our mind a helpful direction. This is the sane man's inescapable duty to himself and mankind.

NOTES AND COMMENTS

IN THIS NUMBER

Sri Ramakrishna, as the readers of his biography would know, could draw pictures and mould images with considerable skill. In the frontispiece we are producing two of his sketches copied out by Sri Nandalal Bose, the late celebrated artist of India. About the sketches Nandalal wrote in a letter to Sri Barendranath Neogi:

> 'On the northern wall outside the room in which Sri Ramakrishna used to stay at Dakshineswar, on the two sides of the door, there were two pictures drawn with charcoal (by Sri Ramakrishna). Approximate size being 4′×5′. I and Priyanath Sinha (Swamiji's classmate) have seen them. As one entered the room, on the left side was drawn a ship, and on the right a custard-apple tree with parrots perching on it.'

We are thankful to Sri Barendranath Neogi for his kind permission to reproduce the copy of the sketches from his Bengali book *Silpa Jijnasai Silpa-dipankar Nandalal,* published by Bharat Vani, Calcutta.

Questions and answers are from: 'M': *The Gospel of Sri Ramakrishna,* Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras, 1957. References: questions 1 and 2, p. 137; 3 and 4, p. 155.

The words quoted are from : *The Complete Works,* Advaita Ashrama, Mayavati, Almora, Himalayas, Vol. I (1962), pp. 70-1.

Prayer is an indispensable part of Sādhanā or spiritual discipline. Before undertaking it, one needs a clear idea about its essence and technique. The Editorial makes a study in depth of this important theme.

The hymn *Parā Pujā* by Śrī Śaṅkarācārya is commented upon and translated by Swami Smaranananda of the Ramakrishna Order.

Dhyāna or meditation is only next to Samādhi or transcendental experience. While underscoring the necessity of 'ethical virtues' in the practice of meditation, the writer also sounds a note of caution about charlatan guides. Swami Pavitrananda, a senior-monk of the Ramakrishna Order and head of the Vedanta Society of New York for the last twenty years, deals with this much-talked-of topic in a simple manner but with a profound insight. The article is the text of a talk given by the Swami at the Society.

The 'Explorer' brings to our columns a revealing and chastening portrait of the great conqueror Jenghiz Khan who was 'as understanding and creative' a monarch as Alexander and Charlemagne.

Dr. S. Subhash Chandra, M.A. (Oasmania), Dr. Phil. (Koln), Dr. Phil. (Paris), writes on the difficult theme of Bergsonian Intuition and concludes the article with thoughtful criticisms, some of them in the light of Vedanta.

A monk of the Ramakrishna Order, Swami Vidyatmananda, writer of "Swami Vivekananda and Père Hyacinthe Loyson", has been associated with the Centre Vedantique Ramakrishna near Paris since 1966. The article in this number is the fourth in a series describing researches on Vivekananda in Europe. The earlier articles appeared in *Prabuddha Bharata* in the March issues of 1967, 1968 and 1969.

The quotation from *A Bosporus Adventure* has been used with the permission of Stanford University Press. The photograph of the American College for Girls appeared first in *The National Geographic Magazine*, December, 1928.

Dr. P. S. Sastri, M.A., M.Litt., Ph.D., Professor and Head of the Department of English, Nagpur University, discusses the elusive concept of time according to the analysis of the Indian thinkers.

'Be a Friend to Yourself' is reproduced from Henry Clarke Warren's *Buddhism In Translations* published by Harvard University Press.

In a brief and stimulating article, Swami Tapasyananda, a senior monk of the Ramakrishna Order, discusses an age-old question from the Vedantic standpoint. This article is the substance of a paper submitted by the Swami at the third session of the Kerala Philosophical Congress.

'I should very much like our women to have your intellectuality,' said Swami Vivekananda to an American audience, and added, 'but not at the cost of purity.' Anna Nylund brings us a few important thoughts on the profound question of the 'Svadharma of Women' in the modern context.

The one hundred and fiftieth birth anniversary of this great son of India is being observed in some parts of this country. Swami Tathagatananda, a monk of the Ramakrishna Order, contributes a revealing sketch of the man who had 'uncompromising manliness and immortal humane quality'.

The *Chāndogya Upaniṣad* (VI. i) warns us about the truth-distorting tactics of language. Dr. K. D. Prithipaul treats of this theme in an extremely readable style with close-knit reasoning. The author is a visiting Professor of Comparative Religion at the University of Alberta, Edmonton, Alberta, Canada.

'The Musafir' in this month points out the potency of thought and the folly of thoughtlessness.

NATIONAL GOALS BEYOND ALL POLITICS

India has been agog with political activity for some time past.

But the issue on hand is beyond politics. It is the country and its people.

The country must stay free, as free as a country can be, in an inter-dependent world. For freedom is the only condition of growth and advancement.

Only a strong country can remain free. So India must be strong in every acceptable sense of the term.

A divided nation cannot be strong. A nation in which some roll in luxury, and many others do not have enough opening for making a decent living, nay even bare sustenance, cannot but be divided. Strength of a nation largely depends, not only on its militia but on equitable distribution of opportunity for living and growing.

People must remain free. Free to do what? Free to freely pursue the Indian way of life.

What is the Indian way of life? The Indian way of life is to freely seek well-being in the world for oneself and everyone else in a way which is conducive to higher development of all, leading to spiritual enlightenment or ultimate freedom. The plenary fact on the basis of which this seeking is done is unity of existence.

One thing is sure: in the Indian way of life, which is all-inclusive, there is no place for hatred. No true well-being of the individual or the collective can ensue from voluntary or involuntary cultivation of hatred of any kind, however, justifiable it may seem.

One more thing is equally sure as understood in this way of life; no economic and political system which is not inspired by universal love for one and all can be conducive to enduring well-being of one and all.

Non-hatred is not love. Love is a positive force. In its highest reaches it is self-giving for the fulfilment of the other and through this process fulfilling oneself. The practical and functional wisdom that regulates the Indian way of life has three strands: self-control, compassion and charity. No civilizing force can be generated in any political or economic system unless it is imbued with self-control, compassion and charity.

They are fit to rule who do not seek to rule but are anxious to serve, who can by their understanding, character and love enlighten and enliven a political and economic system with self-control, compassion and charity.

Remember, it is foolish to expect love from the deprived, oppressed and disinherited, if they cannot be convinced that they are being provided fully, as fully as the circumstances permit, honoured and loved genuinely.

Cause and effect-wise, revolution can be the only moral consequence of perpetuated penury imposed on a vast number of people by a callous society.

Let not a society which does not know to feed its hungry people, clothe its naked, house its homeless multitudes seek to be stable without fundamentally changing. It would be best for India if this change took place in the Indian way. But if the

people of India have not the vision, courage, wisdom and dexterity to bring this about in the Indian way, and that too quickly, it will come in a different way.

The lowliest in the country must be our highest concern. And it must be demonstrated that all our systems of thought and action are geared towards lifting him up the levels of living and being.

This will involve sustained, sincere and respectful self-giving of diverse sorts by all who are better placed in life.

In India we are, superficially speaking, passing through a dire period of history. But it remains open to us to make it momentous. If we intend to do so we must stay true to the Indian way of life but seek to replenish our resources with helpful theoretical or functional wisdom flowing from any source in the world.

It must not be forgotten that all systems of thought and action can be sacrificed on the altar of man, but man cannot be sacrificed on the altar of any system. No dogmatic system is going to serve the purpose of all men and abiding welfare of all. We therefore need an all-comprehensive view, which accepts all and is anxious for all. When you go to the logical conclusion of things you will find that no genuine, fool-proof and enduring welfare of an individual is possible except on the basis of probable welfare of all. Again welfare for all can be worked for only on the basis of probable welfare of the individual. Existentially, one and the many are intra-dimensional. There is no individual who is not the contraction of all. There is no all which is not the extension of the individual. There can be no realism without accepting the facts as they are. Unrealists are poor idealists. Non-idealists are poor realists. None of these can help man in a complicated situation in which we are.

To say : 'Welfare has got to come only through my theory and programme' and imply, 'I do not care what happens to the people', is politics. To say, 'Let welfare come by any way, but let it come by all means', and to imply, 'it has not necessarily to come by my way of thinking and programme', is love of the country and the people.

Let love of the country and the people triumph. Then there will be a victory which will defeat none, but will enliven, ennoble and enlighten everybody.

THE PASSING AWAY OF DR. K. M. MUNSHI

Dr. K. M. Munshi, the Indian patriot passed away in Bombay on February 8, 1971. Born on December 30, 1887, in Gujarat he was eighty-four when he died.

When a man dies at this age, after living such an eventful and fruitful life, we cannot really complain against his death. Yet his death cannot be dissociated from a sense of great loss to the country. The reason for this is not far to seek. The country had already reaped many beneficent fruits from Munshiji's life. Again, his cultural creativity was of such a nature, that the country never ceased to expect more from him.

A self-made man and a patriot who fought and suffered for the emancipation of India, Munshiji not only made valuable contribution to the framing of the Indian constitution, he became an effective parliamentarian and he also proved himself an able administrator in the high positions he filled.

Unlike some of our brilliant people who got devoured by that dragon called political careerism, Munshiji, after having made considerable contribution to the political life of the country, had the dexterity of dedicating himself to a greater cause which,

obviously, he came to regard as the true mission of his life.

When in 1938 he established in Bombay, a small institution called Bharatiya Vidya Bhavan, not all could foresee its possibilities. But when year after year he began to build one institution after another, and all with high purpose, people read in his works a new meaning of patriotism. Munshiji, it can be claimed, saw it clearly and felt it deeply that along with energetic efforts for the political, economic and social betterment of the people, there was a great need for cultural regeneration of the country. Food for the mind also was to be produced along with food for the body, for the healthy growth and progress of the nation.

With a profound faith in India's Destiny, and dynamic single-mindedness he applied the latter part of his life to the cultural uplift of India. In doing this important work which revolved and evolved round the Bharatiya Vidya Bhavan, he manifested extraordinary organising ability and lively versatility. The Bhavan with its branches in different parts of the country has become a truly national institution where all Indians of all persuasions congregate and work for the cultural advancement of the country.

In working for his chosen mission he was sagacious enough to go to the roots of Indian national culture, which are in Sanskrit, and the springs of the India's abiding inspiration, which are in the nation's history. He did everything he could for focussing the attention of the country to the necessity of cultivating Sanskrit and also developed institutions for the spread of Sanskrit learning. With a pronounced historical sense he brought out scholarly and popular publications at reasonable prices for wide dissemination of the values of Indian culture.

He brought new ideas to the publication ventures of this country and proved that good thoughts do sell well. Himself a facile and engaging writer he enriched the Gujarati literature by his publications. Among the Indian writers who wrote profusely in English, Munshiji was one who never forgot that one of the purposes of writings was the renewal of interest in the Indian culture. In the popular fortnightly *Bhavan's Journal,* he made cultural journalism a good success. Henceforth, many will surely miss his forthright and thoughtful 'Kulapati's letter' in the Journal. But one very much hopes that it will show no sign that its mentor has left.

It is reported in the press that the complex of institutions which Munshiji built number thirty-six. The secret of this tremendous work, lies in Munshiji's special acumen of creating enthusiasm among his friends and fellow workers for a cause, which was invariably for the welfare of the people and the country. Besides, he had the knack of discovering friends and talents and inspiring loyalty in their hearts.

For everyone to see, Munshiji has left behind him a precious legacy to the country. It is to be remembered that he has already built a fitting memorial for himself, which is the Bharatiya Vidya Bhavan with its associate institutions. If the members of his family, his admirers and his countrymen take care of these institutions in a wise and forward-looking manner, genuine honour will have been done to the memory of this devoted son of India.

REVIEWS AND NOTICES

YOGA AND WESTERN PSYCHOLOGY, A COMPARISON: BY GERALDINE COSTER, Published by Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi 7, pp. 248, 1968, Price Rs. 10/-.

It is a matter for gratification that the publishers have brought out an Indian edition of *Yoga and Western Psychology* which was first published in England in 1934, and is not easily available now. The author is a devoted student of psycho-analysis and naturally enough highlights its merits. The basic postulate of the book is Modern man is restless and insecure in the world today, and so strives for rest and security (p. 48). Moreover, modern man's self is disintegrated and he himself is isolated. Consequently he has an intense longing for self-integration. The East and the West have sought peace, security, and integration through divergent paths—the former through inner contemplation, meditation, and inner Self-realization; the latter through the control of the external environment and through self-adjustment to the outer environment. A few in the West have also sought the inner path of realization, self-integration. These are the religious devotees and (perhaps) the psychoanalysts also (p. 48). The author, therefore, asks 'may it not be of advantage to compare these two inner paths—yoga of the East and analysis of the West— ?'—This is the motive that has urged the author, Miss Coster, to write this book. There is a commendable review of psycho-analytic theory and techniques in chapter V, and a readable rendering of *Yoga-sutras,* in fairly simple English in chapters VI and VII. In chapters VIII to XV which make up part III of the book, Miss Coster attempts a comparison between Yoga and analysis. Chapter V which deals with consciousness deserves special mention as it brings out vividly how much a cultured western scholar conditioned by western modes of thinking can gain from Indian philosophy and put across to his (her) countrymen who have no knowledge of Sanskrit, and at the same time how much western interpretations fall short of the original. Miss Coster has done a magnificent job of interpreting Yoga to the West.

What is the upshot of the elaborate 'comparison' of Yoga and analysis? The answer is found in chapter XVI. The author frankly admits that 'Yoga in its traditional form is unsuited to modern life and temperament (!)' p. 243. 'The world today is thronged with people who ardently desire to contact these (spiritual) realities but who, for one reason or another are unable to do so ...' (p. 240). So, Miss Coster sets out to provide, a *short cut* to security for these very practical people. The author is convinced that there is a region beyond the ordinary boundaries of life and that it can be reached. It is here that Yoga comes in. (p. 247).

There is a subtle conflict between Yoga and analysis as presented by Miss Coster in this book. The reason is that there can be no 'comparison' between two levels of experience one of which, the superconscious revealed by Yoga is far below the other, the deep nether conscious with which analysis is concerned. Yoga transcends analysis immeasurably. Yoga begins where analysis cannot reach and soars to heights invisible to the analyst. 'Yoga and analysis' needs to be supplemented by a volume revealing how the former transcends the latter. Even so, the present book is a valuable study and *should be carefully* perused by students in our universities.

PROF. P. S. NAIDU

MASTERS OF SOCIAL THOUGHT: BY DR. AJIT KUMAR SINHA AND DR. KLAUS KLOSTERMAIER, Published by Lakshmi Narain Agarwal, Agra 3, 1966, pp. 392, Price Rs. 12.50.

The social thought of man varies from age to age and from country to country. Every age and country has had its social ideals. As Aldous Huxley puts it, 'The ruling classes in Greece idealized the magnanimous man, a sort of scholar and gentleman. Kshatriyas in early India and feudal nobles in medieval Europe held up the ideal of the chivalrous man. The *honnête homme* makes his appearance as the ideal of seventeenth century gentlemen; the *philosophe,* as the ideal of their descendants in the eighteenth century. The nineteenth century idealized the respectable man. The twentieth has already witnessed the rise and fall of the liberal man and the emergence of the sheep-like social man and the god-like Leader.' (*Ends and Means,* p. 2)

Social thinkers, needless to say, are the products of the thoughts of their respective ages and countries.

This is evident from the twenty-seven social thinkers whose thoughts are briefly discussed in the present volume. It aims at introducing general readers and students of History, Political Science, Sociology, and Philosophy to the main trends of social thought in different ages and in different countries.

The volume is strangely silent on the thoughts of Rabindranath Tagore and Swami Vivekananda, two of the foremost social thinkers of modern India. We cannot say why. We hope that the next edition will remove this and similar deficiencies.

Serious omissions notwithstanding, Dr. Sinha and Klostermaier's work admirably serves a useful purpose.

PROF. SUDHANSU BIMAL MOOKHERJI

DEMOCRACY ON THE ANVIL: COMPILED BY PARS RAM MANWANI, Published by Kitab Mahal, Allahabad, 1968, Pages 158, Price Rs. 10.00 (Foreign $ 2.00, 16 sh).

The book is an anthology of twenty-one essays on democracy in operation in India by twenty distinguished writers representing all walks of life and shades of opinion. They represent political leaders, past and present; administrators, and members of the teaching profession. Thus Sri Manwani has done a useful work in presenting us with the views of people so different, distinguished, and experienced on a topic that is of vital interest to all of us and to the country's future.

The central idea in the work is that democracy is a growing concept (everywhere in the world but) specially in this country. Writers of the eminence of Dr. S. Radhakrishnan, C. Rajagopalachari, Swami Ranganathananda, and others have given very serious thought to it and indicated very realistic approach to it.

The only thing we do not get in this book is what our military leaders and generals have to say about the future of democracy.

It is a valuable addition to the list of critical studies of democracy and we recommend it to the public without reserve.

DR. P. N. MUKHERJEE

THE CHANGE: BY SREE VEDANAND JHA, published by The Secretary, Bambhola Trust, 9 D. Road, Jamsedpur, 1968, pages 55, price Rs. 2.50.

The Change is a small drama written with an explicit purpose; and its theme is taken from the drama *Prabodhachandrodaya* of Iswara Krishna, the famous author of the Samkhya Karika. Sree Vedanand Jha has thought it proper to present the main idea of the *Prabodhachandrodaya* in a modern setting so that the general readers can with comparative ease grasp the significance of the spiritual tradition of India. In order to make it more lively Sree Jha has contributed some of his own thoughts to the making of the drama. His only aim has been to show that complete transformation in human life can be brought about by following the path of 'Sva-dharma'. There is no other way to real happiness for man. In this age of self-seeking, hatred, and jealousy, *The Change* may be a guide to those who are anxious to find a way out. There are, however, quite a number of printing mistakes which should be avoided in the subsequent editions of the book.

PROF. A. K. BANERJEE

FOUR CAUSES OF REALITY: BY WILLIAM CREWS, Published by Philosophical Library, 15 East 40th Street, New York, N. Y. 10016, pp. 163, 1969, Price $ 5.50.

This is another book whose author uses Aristotle as a spring board, the board in this case being the doctrine of causation. Like Aristotle, the author speaks of 4 causes, but it is claimed these 4 are superior to the material, efficient, formal, and final causes formulated by the Stagirite. The four causes are designated, in the first, by cardinal numbers and then named Entity, Being, Fruitional, and Realized Causes. This new presentation seems to be the result of an attempt to evolve a metaphysical theory of causation on the basis of historical and sociological foundations, coupled with Christian theology. (Ch. 1) At page 73 the author points out that his first cause relates to the potentiality of a thing, the second to actualization of the potential, the third to the idealization of the individual, 'so that the thing would have same ideal towards which to motivate itself and bring forth fruits', and the fourth to the realization with the whole of reality. This seems to be excellent ground for developing the Vedantic conception of Self-realization, through Samkhya Yoga. However, the author, being apparently unaware of the ancient Indian systems of thought, misses the profound implication of his own thinking.

The second half of the book is devoted to an interpretation of world History, with emphasis on the events that happened around the Mediterranean. Greek, Roman, Jewish, and Christian cultures are discussed from the standpoint of the four causes formulated by the author, who frankly admits that he has omitted large areas like India and South America.

The value of the book lies in that it draws attention to the need for a teleological interpretation of history. But teleology is meaningless unless a well-defined goal is there. This goal has to be injected into the long and winding stream of causal reason-

ing in the book, and that Goal has to be the Vedantic Goal of Self-realization. Otherwise the book is incomplete.

PROF. P. S. NAIDU

(1) THE FISHERMAN OF KERALA AND BOND OF BLOOD, (2) SISTER PAULINE AT THE CROSSROAD, AND OTHER STORIES BY JATINDRA MOHAN GANGULI, both published by East and West Publishers, 19 Parkside Road, Calcutta 26, pp. 199 and 163, price Rs. 10 each.

Going through the two volumes under review one is rather disappointed. We do not know what prompted Sri Ganguli to write these stories. But one is likely to get the impression that at least one of the stories—'The Fisherman of Kerala'—is more of a propaganda-piece against one political party than a literary creation. Some of the other stories—e.g. 'Sister Pauline at the Crossroad', 'Son of Jesus'—deal with the much-written-upon problem of the conflict between flesh and spirit. But what was possible for the authors of *Thais* or *The Temptations of St. Anthony* for instance, cannot understandably be within the reach of others. Naturally, therefore, these stories could not rise above the level of propaganda or moral preaching. And we should do well to distinguish literature from them.

However, Sri Ganguli's faith in the intrinsic goodness of man, his vision of universal brotherhood based on love and his experiences are highly commendable. And that is possibly the only factor which speaks in favour of them.

PROF. A. K. BANERJEE

BARUCH SPINOZA—LETTERS TO FRIEND AND FOE EDITED WITH A PREFACE BY D. D. RUNES, Published by Philosophical Library, 15 East 40th Street, New York, N.Y. 10016, 1966, pp. 110, price $ 3.75.

Baruch (Benedict) Spinoza (A.D. 1632-77) is perhaps one of these philosophers whose contributions to philosophy have not yet been properly assessed. His works reveal him as an acute rationalist thinker who handles the world like a problem in geometry. Therein we get the head, not the heart of the man. That is why D. D. Runes's collection of Spinoza's correspondence will be enthusiastically welcome by all students of philosophy. For, here is an intimate picture of the man Spinoza. His nobility, his modesty, the human qualities of his character—all stand in shining relief through whatever Spinoza writes, on 'Substance', on 'God', or on any other topic. His correspondents include, among others, eminent men like Leibnitz the philosopher, Huygens the eminent Dutch scientist, and Oldenburg the German theologian. Although there is available in English another collection of Spinoza's letters edited by R.H.M. Elwis with a more detailed and critical introduction, this edition by Runes is more handy. Moreover, it contains a photostat copy of the marginal note to Spinoza's *Tractatus Theologico—Politicus*, in his own handwriting; and three pictures of certain incidents which had profound influence upon Spinoza's thinking. This no doubt is an additional attraction of the book.

PROF. A. K. BANERJEE

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION VIDYALAYA, PERIANAICKENPALAYAM, COIMBATORE DT.

REPORT FOR 1969-70

The activities of this institution during the year under review were as follows:

Teachers College: The college has provision for Basic Education, English, History, Mathematics, Natural Science, and Physical Science for the B.T. course. Workshop techniques were utilized for the training of teachers appearing for B.T. course. Arrangements were also made for observation and teaching practices in the surrounding schools for a period of five weeks. Morning conditioning classes, an extension service department, the college parliament, the college cabinet responsible for the smooth working of the college and the hostel, observance of important festivals, the central science club, and the departmental library, are the other activities of the college. Citizenship Training Camp was organized for a period of ten days. The college has a well-equipped psychology laboratory too. The total number of students admitted: 123. Out of the 113 presented for the B.T. degree, 97% came out successful.

M. Ed. Course: Total number of students: 8. Researches were done on eight topics. The examination result of this course was 100%.

High School: This is a residential multipurpose high school which offers Engineering, Agriculture, Algebra, Geometry, and Chemistry as electives from standard X and XI. Opportunities were provided for the pupils to express their talents in music, drawing and painting, speaking and acting. Exhibition on 'Some Special Aspects of Residential High School', a spiritual retreat of three days, staging a drama, essay-writing and elocution competitions, annual sports were some of the activities of the school. A separate library for the school was opened and a chemistry laboratory was built. The strength of the High School was 196 of which 31 were free scholars. 26 students appeared for the S.S.L.C. public examination of whom 25 passed.

Gandhi Basic Training School: Spinning and weaving are the basic crafts and agriculture and book-keeping the subsidiary crafts. The strength was 39 in each section. All the 39 trainees who sat for the public examination came out successful.

T.A.T. Kalanilayam Senior Basic School: Total strength: 571 (girls: 214); teachers: 16. There was also a pre-basic class. 160 children were given midday meals.

Swami Shivananda High School: This High school caters to the needs of the surrounding villages. Extra-curricular activities: Career and course talks, group work and group discussions, field trips, camp, literary association, science club, sports and games. Total strength: 225 students of whom 46 were girls. 33 students appeared for the public examination and 28 came out successful.

Maruthi College of Physical Education: Number of students: higher grade: 20, lower grade: 85.

Rural Institute: The special feature of the Institute is the integration of extension work and research along with the academic programme. Students and staff go out into the villages around to pinpoint the problems faced by them and help in solving them. *School of Engineering*: Total strength: 80 (first year: 23, second year: 21, third year: 36); students appeared for examinations: 50; passed 34.

Automobile Section: It is part of the school of Engineering. So far 155 students were trained. *School of Agriculture*: The total strength of the school was 137, of which 92 in the first year and 65 in the second year. 86 students appeared for the National Council examination; passed 69.

College of Rural Higher Education: This college offers one-year preparatory course, three-year diploma course in rural services and two-year post graduate course in co-operation and rural economics. The strength of the college during the year was 243. 12 students appeared for the final examination of whom 10 passed.

Post-graduate course in Co-operation: Four students appeared for the final examination and all came out successful.

Arts College: The strength of the college was 381, 232 students appeared for Pre-University examination of whom 78% were successful.

Industrial Institute: Training was given in four courses, namely fitting, turning, hand composing, and printing. The strength of the institute was 75.

Dispensary: The total number of patients treated was 23,689; 42 minor operations were conducted.

Central Library: Total number of books: 34,378; books issued to staff and students: 19,060.

Publications: Six English publications on different subjects were brought out. Two Hindi books were translated and published in Tamil.

VIVEKANANDA ASHRAMA, SHYAMALA TAL, HIMALAYAS

Report For 1968-69

Situated at a height of 4,944 feet above sea level, Vivekananda Ashrama is running a charitable hospital under the name of 'Ramakrishna Sevashrama'. Since its inception in 1915 it has been serving the poor and helpless people of this distant hilly region, irrespective of caste and creed, with medical aid through its outdoor and indoor departments. This hospital with its 12 indoor beds is the only one of its kind within a radius of 15 miles. The total number of patients treated through its outdoor and indoor departments during the year under review was 4238 of which 68 were indoor patients.

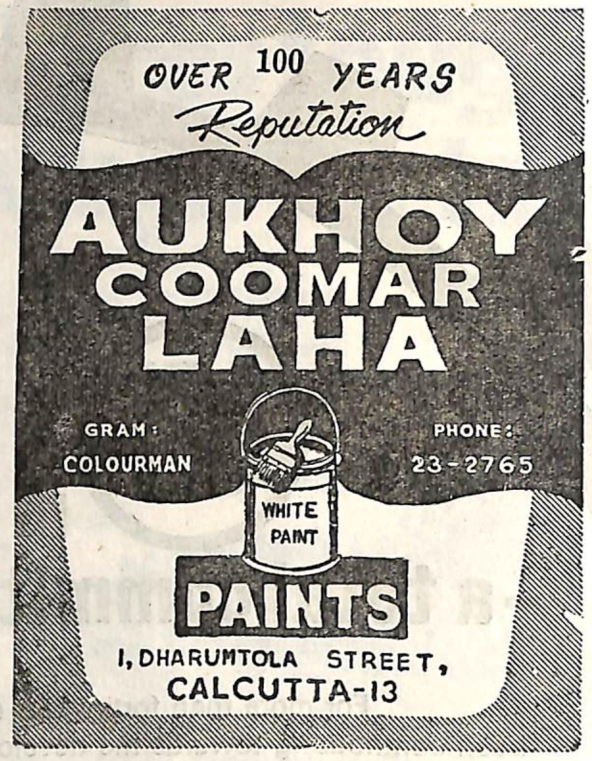
The Veterinary department of the Sevashrama treats the domestic animals of different species. The total number of cases treated was 1940.

Virajananda Water Reservoir: There is acute shortage of water during summer when the number of patients increases. This year, unfortunately, the indoor section had to be closed for some days during the summer months for shortage of water. To solve this problem the construction of a reservoir was undertaken. Following a satisfactory progress, the construction work has been held up for want of fund.

Urgent Needs: (1) Completion of the partly finished Virajananda Water Reservoir, Rs. 30,000/-.

(2) Necessary major repairs of the residential buildings, Rs. 10,000/-.

(3)) The permanent fund for the up-keep of the Sevashrama, Rs. 50,000/-.


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